CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, MARCH 1, 1845. VOL. XXIV.—NO. 9.

For the Register.

BIBLE THEOSOPHY. NO. XVII.

WILL THE JEWS BE REDINTEGRATED NATIONALLY IN PALESTINE?

The question is frequently put; will the Israelites be re-gathered in the land of their fathers? Do the Scriptural prophecies certify this event? We have, already, remarked that the predictions of Moses, being all conditional, do not appear to sustain the belief of their restoration. And if the Mosaical prophecies leave this subject in a state of uncertainty, can those of succeeding prophets be safely relied on in the case? 'And there arose no prophet in Israel like unto Moses.' Could the disciples go beyond their Master? Must not *their* anticipations be modified by the same condition as *his?* If they do not so expressly *recognize* the conditions, are they not to be understood and implied? Indeed, is not the fact of conditionality implied in all biblical prophecy? 'At what instant I shall speak concerning a nation to build and to plant it; if it do evil in my sight, and do not obey my voice, then will I repent of the good wherewith I said I would benefit them. And at what instant I shall speak *concerning* a nation to pluck up, pull down and destroy; if that nation do evil *in my sight* and obey not my voice, then *I will repent* of the good wherewith I said *I* would benefit them.' Jer. 18; 7-10. The case of Jonah and the city of Nineveh are here in point.

No nation on earth has ever exerted so important an influence upon mankind, as have the Jews. If it were the mission of the Egyptians, Greeks and Romans to give *civilization* to the world, it was that of the Jews to give them *religion*. This incomparable mission they have fulfilled. The thing is done. And we do not discern what further important work remains for them to do. No new dispensation of religion is needed. No other Bible. 'The world itself I suppose could not contain it if another Bible were written.' The time has gone by.

Christians have not interpreted the Jewish prophecies *consistently*. They usually give them *a double* application and fulfilment. One fulfilment is in Christianity; another, in the Jewish nation. But no intelligible writing ever has more than *one meaning*. Whoever designs to be understood always intends *one thing*. His words have no double import. So soon as we attribute two or three applications to a prophecy we convert it into an enigma and virtually nullify all its real significance. If the many richly descriptive and splendid anticipations of the Hebrew poets be interpreted as having in prospect *Christianity*, and are fulfilled in the Christian Church, then, of course, they do not respect the *Jewish people*, and are not to be fulfilled in them. If, in the language of the prophets, *Zion, Jerusalem, Judah, Israel, etc.*, mean and designate *the Christian Church*, they cannot mean and designate the twelve tribes of Jacob. How, then, can it be rationally proved from these prophecies, that the Jews will ever be redintegrated in the land of Palestine? Suppose now that the Jews should commence a return to the land given to Abraham, and at the end of half a century hence, should there be established, to the amount of three millions—their usual number in all ages—industrious, orderly and prosperous. Remember that they go thither, not *Christians*, but *Jews*. Would the fact of their *return*, tend to change their religious faith and make them disciples of Jesus? Not at all. The tendency would be in the contrary direction. It would, probably, *confirm* them in their national faith. They would rebuild the temple; set up the altar of burnt-offering; and re-establish the whole of their ancient ritual. And would this be any benefit to the world? Would the nations hail the event and be blessed in it? Would the gorgeous prophecy of Isaiah be then fulfilled? 'The Gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee; they from Sheba shall come, bringing gold and incense; the flocks of Kedar shall be gathered unto thee; the rams of Nebaioth shall minister unto thee, and come up with acceptance on mine altar and glorify the house of my glory. And the sons of strangers shall build thy walls, and their kings shall minister unto thee. And the nation and kingdom that will not serve thee shall perish; shall be utterly wasted. All they that despised thee shall bow themselves down at the soles of thy feet and call thee, the city of the Lord; The Zion of the Holy One of Israel. Thou shalt suck the milk of the Gentiles and the breast of kings, and shalt know that I, the Lord, the Mighty One of Jacob, am thy Savior and thy Redeemer.' Are the nations of the earth prepared, or will they *ever* be prepared, thus to glorify the Jewish people, their altar, temple and king? No Christian believes it.

But the Jews, you say, will embrace Christianity and then return to the Holy Land. And if they do, what great service will they, or can they, render to the world? Will Christians have more confidence in their own religion, or greater zeal to propagate it, in consequence of the conversion of the Jews? Or will the Jews possess greater energy, and put forth more efficient action, than Gentile Christians have ever done? Is the Jewish character more expansive, social, active and energetic than the European or American? Could Christian Israelites do more for the Pagan world than Gentile Christians? We think they could not. What very great advantage, then, could accrue to Christianity from the conversion of the Jews? What more than from the conversion of the Turks, or the Persians, or the Hindoos?

But whence the certainty of a national Jewish conversion? Did any of the prophets announce such an event? Did they contemplate a change in the ritual of Moses? The substitution of another form of worship in the place of the Mosaical? Nothing like this. On the contrary, they regarded this institution as being *perpetual*. The halcyon days were to bring with them the glorification of the Jewish nation. It was, obviously, the literal 'Zion' which was to become a name and a praise throughout all the earth. They did not contemplate the transfer of the Church of God from the Israelites to the Gentiles. No. It was the Gentiles who were to become willing servants and large contributors, to the house of Jacob; they were to bring their rams and bullocks, their incense and gold, their spices and wealth, to the altar and temple of Zion. The distinction between the circumcision and the uncircumcision was to be continued. There were yet to be *two* parties; one party *to serve* and the other *to be served*; one party *to pay* honors and the other party *to receive* them. The prophet Ezekiel shadows forth the glories of the future times by a mystical city and kingdom, which he minutely and graphically describes. The description is so copious that it fills eight or ten chapters; and it is all *Jewish*. It is Mosaicism *extended* and *refined*: It is Judaism ramified and *perverted*. And the same characteristic is manifest in the book of Daniel. It is 'the saints of the Most High' who are to 'take the kingdom' and to hold it 'forever.' And these saints are Daniel's people; the Jews. And the same event is contemplated in the prophecy of Micah. 'And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem.' 'Arise and thresh, O daughter of Zion; for I will make thy horn iron and thy hoofs brass: thou shalt beat in pieces many people, and I will consecrate their gain and their substance to the Lord of the whole earth.' Chap. viii. 8 13.

And that the disciples of Jesus attached this sense to the language of the prophets is exceedingly obvious. It was under this persuasion that they were curious to know 'who should be greatest in the kingdom of heaven;' that two of them indirectly preferred the petition that they might sit next to their exalted king, 'the one on the right hand and the other on his left.' And after his resurrection it was inquired; 'Lord, wilt thou at this time, restore the kingdom to Israel?' The expectation universal among the Jews, that their Messiah would be a temporal prince, implied an equal belief that the Hebrew nation would be raised to the unprecedented summit of earthly glorification. Nor can there be any reasonable doubt that what the Jews expected, the prophets themselves anticipated. But the fulfilment has disappointed expectation. 'The Messiah,' says Mr. Noah, 'has come to the Gentiles but not to the Jews.' And what evidence can be extracted from the prophets, that there will be another Messiah, sent to minister salvation to the Jews? The prophecies are either fulfilled in Christianity, or they are not. If the latter, then all Christians are in gross error on the point of prophetical interpretation. Zion does not mean the Christian church. But if the former, then what is there left for the Jews? The prophecies are accomplished, but they are not saved. 'The kingdom of God has been taken from them and given to another people.' The vineyard has been repudiated by the Lord of it. 'I will take away the hedge thereof and it shall be eaten up; and I will break down the wall thereof and it shall be trodden down; and I will lay it waste and it shall not be pruned nor digged; there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.' 'The vineyard of the Lord of hosts is the house of Israel.'

We are aware that the apostle Paul has said that the natural branches shall be again ingrafted into their own olive tree, from which, by unbelief, they had been broken off. This restoration, however, contemplated by the Apostle, is a different thing from that national aggrandizement anticipated by the prophets, and looked for, by the Jews. It was, manifestly, not a national glorification but a *Christian conversion*. The Jews, in the time of the Apostle, were yet a nation, nor is it plain that he contemplated their future debasement and dispersion.

We come, therefore, to the conclusion that the prophecies of the Old Testament have been fulfilled in a different sense from that in which they were previously understood both by the people and by the prophets themselves. And the Apostle Peter seems to endorse this sentiment. 'No prophecy of Scripture is of any private interpretation, but holy men of old spake as they were moved by the Holy Ghost.' Commentators have interpreted this passage to mean that the prophets did not understand the import of their own predictions: that they were at a loss to know what 'manner of time the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory which should follow.'

Another question on this subject: Do the Scriptures teach that *the lost ten tribes* will ever be found and gathered? That the ten tribes *are lost* is a modern idea. It was not a known fact in the times of the apostles. Paul speaks of 'our twelve tribes.' James addresses his epistle 'to the twelve tribes scattered abroad.' Neither Paul nor James, therefore, entertained the impression that ten of the tribes of Jacob were lost. In one sense, eleven tribes were then nearly lost. The tribe of Judah had swallowed them up. The name Jew, or Judean, from being, as it once was, a *tribal* appellation, had become a *national* one. It signified an *Israelite*, whether he were a descendant of Judah, or of Reuben, or of Joseph indifferently. Paul was a Jew of the tribe of Benjamin. Peter, perhaps, was a Jew of the tribe of Ephraim. Few however, could then trace their tribal descent. It was, probably, but a small part of the common people that were transported from their own land at the periods of the Assyrian and Babylonish captivities. The mass remained to be tributaries, and thus made profitable to their conquerors. This is the manner of conquering kings and nations. It is, we presume, as much a mistake to speak of the ten tribes of Israel *as lost*, as it is to speak of them as *found* in the Affghans of India, or the Indians of America.

S. F.

For the Register.

TEACHERS' SOCIAL UNION.

This Association (of which, perhaps, some of your readers have no knowledge, except from the notices of its place and time of meeting) was formed about three years ago. It is composed of the Teachers of the different Schools of our denomination and (with the exception of two summer months) has held its meetings monthly since its formation. Questions and subjects of the highest importance to the welfare of the Schools have been introduced and discussed with ability by the Pastors and Teachers who have been present. The last meeting was held at the Vestry of Dr. Lowell's Church on the evening of Feb. 17th. Notwithstanding the bad walking, and the almost impassable condition of the streets, a large number of Teachers were present, and ten Schools were presented. The exercises were opened with prayer by Rev. C. A. Bartol, who presided during the evening. After the reading of the records and the call of the roll, the following question was discussed: How should Teachers speak of Christ?

Mr. R. W. Bailey thought that all Teachers who valued Christianity or attempted to teach children should be ready to answer this question. He spoke of Christ to his class as the divinely commissioned Son of God, and taught that faith in him, next to a belief in God, was necessary to earthly happiness and eternal salvation. He represented the whole life of Jesus, his precepts, his miracles, his resurrection as necessary to make Christianity what it has been, is and ever will be. His only success as a Teacher could be attributed to his constant aim of holding up the Savior, not as an elder brother only, but as the only friend who can lead us to salvation. If a friend benefit us greatly, do we not love him and feel attached to him? How can we feel otherwise towards him who has bestowed upon us such eternal blessings? But how can we know that he lived? By the Gospel. Can we believe that record? Some in these times have doubted its authority. But how can we doubt it when all the efforts to overturn it during eighteen centuries have failed? Sunday School Teachers should have faith in the Bible and in Christ as the Savior, Mediator, and the only means by which men can be brought to the Father. If we go without this perfect faith to our pupils, how can we teach Christianity? What is Christianity? It is a belief in Christ as the only necessary Savior of man. If we cannot teach this, then we are not Christian Teachers, and should forsake the solemn and responsible office of teaching the young.

Rev. R. C. Waterston rejoiced that this question had been introduced for discussion. It was brought to notice by the remarks of a gentleman at the last meeting, who called attention to the declaration of our Savior,—'I am the way the truth and the life,'—and observed that, while it should be always remembered by religious Teachers, its consideration was never more important than at the present time. Mr. W. was of opinion that as Teachers progressed devotedly in their work, they would concentrate their thoughts and affections more and more upon Jesus. He was the embodiment of Christianity. He not only *gave* a revelation, but *was* a revelation. In our country it is the office of the Sunday School Teacher to impart only Christian instruction. The Sunday School is the nursery of the Church, and the Sunday School Teacher is a co-worker with the minister. The Christian minister is sent to preach the Gospel, the truth as it is in Jesus. The Sunday School is open and the Teachers enter and take their own course in instructing their pupils. Now it is *possible* (we do not say *probable*) that there may be some Teachers who have skeptical views in regard to some portions of the Bible. Of what efficacy can the preaching of the minister be, if these Teachers instruct their pupils that some of the miracles of Jesus are mere myths and fables. This vitiates the whole record. For how can we teach the precepts of Christ as truth, if we reject the miracles upon the same page, and performed at the same time. If there are any Teachers like these, Mr. W. sincerely thought it to be their duty to leave the S. School. He could not wish to have Teachers undermining thus the very foundation of Christianity, by producing on the tender minds of children skeptical doubts and impressions which will be indelible. The seed of truth may fall into their minds, but the thorns will spring up and choke it. It is a most solemn thing to teach a child that any of the acts recorded of Jesus were not done. Yet some there are who would go back of the Bible record. They say that it contains legendary myths, that it presents only the evangelical picture of Christ, which is a magnified and distorted image. They would have men go behind this evangelical curtain of the New Testament, and find an ideal Christ to suit their own conceptions. But what are their own conceptions? One man of very exalted mind may picture such a Christ, and with his poetic imagination may eulogize this ideal being of goodness and justice. But the great mass of men cannot. How can we go to Christ as a rule of faith, if we cannot believe in the miraculous acts recorded of Him? We read that 'Jesus wept.' But how do we know that he 'wept?' It is recorded. Where is it recorded? In the Bible. But it is recorded that one moment he 'wept,' and the next moment said, 'Lazarus, come forth.' How can we disconnect these two facts?

If we reject one we must reject the other. One who has no belief in the record of the miracles can have no positive faith that anything recorded in the New Testament is true. He runs a ploughshare over the life of Christ, and tears out all that is beautiful in it. How should the Teacher speak of Christ? He should take the New Testament and open and read it with childlike faith. If he have a doubt concernning one of the miracles, let him keep it in his heart. Let him ponder on it seriously, converse with his pastor, and pray for light. As he grows older, he will grow wiser. Now he knows in part, afterwards he will know more. He can know enough to dwell upon in his instructions to his pupils. Let him meditate prayerfully, and bye and bye the clouds of doubt will pass away, and the star of faith will shine over his head. If after anxious thought a teacher still has doubts concerning the miracles and resurrection of Christ, he should leave the class immediately. But Mr. W. did not believe that such a state of things existed. From his own intercourse with Teachers, he felt assurred that they had perfect trust and faith in Christ, an unshaken and unshakable faith in the record which has come down to us from the Apostles.

Rev. Prof. Brooks uttered one thought on the mode of presenting Christ to the child's mind. How should we present the character of Washington, or of Howard, or of other great and good men? Simply by relating the prominent features of their character. We should give a fair, general outline of Christ's character, and leave the child to fill it up, and then it will properly receive all that it reads in the Scripture record. It is difficult to give the child an idea of the miraculous. Mr. W. related a fact to illustrate the mode which he tried with a child. In speaking to a child of a miracle, the child objected that 'these things never happened, and can't happen.' 'Now' said Mr. B. 'have you a father and a mother?' 'Yes.' 'Did they have a father and a mother?' 'Yes.' So he went back to the first father and mother and usked 'who made them?' 'Oh! [God made them.' 'Was it harder for God to raise the widow of Nain's son to life than to create Adam and Eve, and pour the breath of life into their dead bodies?' The child acknowledged that the creation of the first parents was the greater miracle. In this way we can overcome much of the difficulty in teaching children of the miracles of Christ.

Mr. Wm. D. Coolidge remarked that the way he should speak to children of Christ would be to portray his purity, benevolence, gentleness, pity, and to explain minutely every virtue that the child could comprehend. If we hold up Christ in the little virtues, which every child can realize and feel its capacity to copy, then may we lead the lambs of our flock to love the Savior. While he (Mr. C.) would always teach the New Testament and the life of our Savior as a whole, he would leave all abstract questions respecting the miracles until the child had arrived at a more mature age.

Mr. G. G. Channing related an instance of the resignation of a teacher who hid conscientiously, after serious self-examination, come to the conclusion that, with her peculiar views, she could no longer be a proper religious teacher of the young. He agreed with Mr. Waterston that if he had a doubt, or even the shadow of a doubt, concerning the miracles, he should resign his office. He had been taught in his youth to cherish a reverence for God and faith in Christ. We must inspire the child with a deep reverence for God; for unless he feels this, he cannot receive his messenger with proper feeling. In the Sabbath School the primary school of Heaven, we must speak to our pupils of the precepts and the miracles of Christ and we shall find that their minds are able to comprehend much more than we are apt to expect.

Mr. N. A. Barrett said that he had always aimed to teach Jesus as 'the way, the truth and the life;' the same yesterday, to-day and forever. Men are too apt to speak of him as an historical personage, who lived and died many centuries ago. He spoke of him as one who is living now and speaking to us by his Gospel as forcibly as when he walked the earth. He exhorted the pupils to hear the words which he spoke, not as his own, but as the words of everlasting truth. He taught them to reverence God through Jesus Christ; that when he spoke, it was as God would have him speak. He held him up as 'God manifest in the flesh,' and a perfect representation of wisdom, power and love. How can we lead the child's mind up to the Infinite Father? By pointing them to Jesus as the perfect embodiment of all-wisdom, all-power and all-love, the image of the Father, and teaching them that he now says, 'suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven.'—Mr. B. felt the need of a Savior. Without him, how can we approach the all-holy, pure and perfect? We need a Mediator, an Advocate, an Intercessor. We go to Christ and we find all the wants of the soul supplied. To him should we desire always to go and to lead the hearts of our children. Let us impress the value of the Savior of men and sinners on the child because he himself said,—when asked by Philip,—'show us the Father,' 'he that hath seen me hath seen the Father.' Let us exalt this same Savior now and ever.

Mr. Martin Lincoln did not see how we can disconnect the miracles from the other facts recorded of Christ. How can we separate his precepts from his miracles? There is the same foundation for the one as for the other. Blot out from the New Testament what some would reject, its supernatural portion, and what would be left? When a teacher is instructing children, he will be often questioned concerning the miracles. If he believes in them, all is well. But if he reject them, what shall he tell his pupils? His unbelief must vitiate the whole influence of his instructions, for the child will naturally and inevitably say, 'if you reject Christ's miracles how can you receive his precepts? If you do not believe the whole Gospel, how can you believe a part?'

Mr. Artemas Carter related an anecdote to illustrate a single thought. A father sent his little daughter to call in her two brothers who were at play. She asked them to come in and used all the persuasion in her power without effect. She returned to her father and told him of her ill success. 'Did you tell them *I* sent you?' said the father. 'No.' She went again to her brothers, and they obeyed her request, because she came by the authority of her father. Now Christ speaks with authority. If we receive his words as the commands of the Father, shall we not be more affected than if we regarded him merely as an 'elder brother,' or as one little wiser, or no wiser than ourselves?

Rev. Mr. Bartol offered some excellent remarks in conclusion. He had always regarded the miracles as an essential part of Christianity. We will suppose that it might be possible for some exalted minds to conceive of a religion and revelation from God without the miraculous portion embodied in it; a revelation so pure, elevated and perfect an expression of wisdom, holiness and truth that men would acknowledge that it must be from God. Now what is Christianity? We have this system of wisdom, holiness and truth and this high conception of God, man and immortality which are so exalted. But is this all? No. The supernatural is so woven into the Gospel record as to defy any ingenuity of man to separate it. Christianity is a living system and the miraculous, or the supernatural is a part of that system. We will admit, for the sake of argument, that the miraculous may not be the highest part of Christianity, but it is the essential part, and a living part of a living whole. One might as well suppose it possible for him to take out of the body the nervous system, or the organic system, and leave the body alive, as to take out the inextricably woven system of the supernatural, and leave Christianity a living system. It would die during the process, as surely as the human body before the last fibre and filament of nerve had been extracted therefrom by the knife of the dissector. There is a perfect harmony of the miracles with the truths, of the deeds with the words of Jesus. The power of Christ was no greater than his wisdom, and his wisdom than his goodness. We speak of God as a being of infinite power, wisdom and goodness. Verily Jesus was the perfect image of God, of his power, wisdom and goodness. God did not send a half representative, a fraction of a representation. No. Christ was sent to speak, and to act, and to do as near as possible as he would speak, act, and do. As Protestants, we should receive the Bible as a whole. It was said a long time ago, 'the Bible and the Bible only is the religion of the Protestants.' And here come men who would take from the Bible, what cannot be taken away. They would throw away the supernatural system, which is a large part of the real Bible. Verily the next great writer upon the Reformation must raise some new cry as the watchword of Protestants.

The meeting was closed with singing an hymn and a benediction by Rev. Mr. Bartol. It was one of the most interesting we have ever attended, and will doubtless be productive of much good in calling the attention of teachers to the subject of discussion, and making it the matter of their instructions to their classes. We have only given an imperfect sketch of the remarks offered, but one which, we hope, will be sufficient to express to our friends and fellow-teachers in the country that the leaven of unbelief and skepticism has not affected the body of teachers connected with the Sunday Schools of our denomination in Boston. We were happy to observe so much harmony in the sentiments expressed, and we trust that the members of the Union will always be united and zealous in teaching their pupils the whole Gospel, the precepts, the miracles and the resurrection of Christ. Then need we fear little from the preaching of new and false theology. Then shall we bring all the lambs of our flocks into the fold of Christ.

T. G.

THE CLAIMS OF UNITARIAN CHRISTIANITY ON PUBLIC ATTENTION.

The question, which of the many views taken of the nature of the Christian religion, and of the doctrines, work, and personal rank of its founder, is the true one, is a question of evidence, to be settled like all other doubtful points, the importance of which demands our study.—Because we adopt, and highly value those opinions, which are called Unitarian, we do not deny to others the right to profess, defend, and promote their own. We do not deny their claim to the name of Christian, whilst they desire to learn of Jesus and to obey him; nor do we pretend to any such certainty on our own part as would authorize us in condemning or ill-treating them. But we believe that all men are interested in knowing the truth, and that on this, as on other subjects, inquiry will make it known. We wish now to state a few reasons which should induce intelligent and liberal men, whatever religious doctrines they may hitherto have received, to give their attention to Unitarian Christianity, and inquire carefully what it is, and how it is supported. If, after such inquiry, it fails to satisfy them, we have no reproaches to make them for not agreeing with us. We have no intention of attempting here to give the evidence even in the slightest outline, which we say deserves examination; our purpose is to give the reasons why it should be looked into, and why the contempt in which orthodox divines affect to hold it, is misplaced and presumptuous.

Unitarian Christianity offers itself, as being, in the judgment of its professors, the religion of Christ, as he himself taught it, and as it is found in the Scriptural records. It has been adopted as the gradual effect of Scriptural study, and great numbers have been led to embrace it without any communication with others, from their own private examination of the Bible. This deserves mention, especially, because it is a common calumny to represent Unitarianism as little better than a wilful perversion of Scripture, and as being embraced altogether from a notion of its reasonableness.

It is, however, a *reasonable* religion—one which has nothing in it revolting to a man of sense, or calculated to drive a thoughtful and inquiring man into unbelief. It presents a simple and consistent view of human wants and Divine dispensations, and brings Nature into harmony with Revelation.

Unitarianism is a Religion free from fanaticism, bigotry, and cant. It encourages no pretensions to personal inspiration, no fantastic forms or practices, no claims to exclusive salvation, or assumptions of exclusive holiness.

Unitarianism is strongly opposed to priestcraft and state policy in religion. It represents our faith as the free offering of our hearts to God, which man has no right to control or meddle with; it represents religion as spiritual and individual, requiring neither altar nor priest, and seeking no interested aid from the powers of this world.

Unitarianism is liberal in respecting the rights and acknowledging the virtues of other Christians. Resting itself on freedom of inquiry, and the right of private judgment, its supporters dare not condemn others because they follow their own convictions; and cannot deny to them the liberty which they themselves exercise.—They are among the natural advocates of sufferers for conscience' sake, however differing from themselves; and there is no principle more constantly inculcated on them, than that sincerity and practical virtue and benevolence are acceptable to God, wherever found; that though truth must be important for the sake of its effects, there is enough of truth to produce great good in almost all forms of belief; and wherever the good is seen, it is to be respected and loved.

Unitarianism is supported by learning. The most impertinent and absurd assumptions are often made by self-styled orthodox divines, respecting the ignorance and shallowness of their opponents. It is, however, simply the fact, that the modern revivers of Unitarianism were men of profound learning; that many eminent scholars have embraced the doctrine; and that it is altogether supported by an appeal to those laws of criticism and principles of interpretation which are received and considered as established by all students of philology and ancient literature.

It is also the fact, that Unitarian views of Christianity have been embraced as the result of study, although viewed with horror by the prejudiced and ignorant who surrounded them, by some of the greatest men and profoundest thinkers that the world has known—by Milton, Newton, and Locke; whilst a host of studious, truly religious, and upright men, possessed of high qualifications for judging, have resigned their preferments and their worldly prospects, from their full conviction of the truth of Unitarianism. Far be it from us to deny the learning or the worth of those who defend what are called Orthodox doctrines. There are high authorities on all sides of controverted questions; and the lover of truth must examine the evidence for himself; but we are justified in maintaining that the character of those who have embraced Unitarian Christianity is a very strong call on enlightened and enquiring men to apply to the subject for themselves.

We also think that the general character of the professors of Unitarianism, their intellectual qualifications, their moral excellence, their usefulness as members of society, their enlightened, liberal, and benevolent spirt, ought to lead considerate men to examine the claims of their doctrines.

We only wish Unitarianism to extend itself so far as it is true, and consequently fitted to make men better and happier. We ask for it nothing more than a fair and candid hearing, which we shall always be ready to give ourselves to doctrines the most opposed to it. We recommend it as suitable to liberal-minded and reflecting men, and as deserving their serious attention; and we call upon its conscientious supporters to use their opportunities in making it known, that they may see the progress of what they believe the cause of Truth, and may contribute their share to its advancement for the glory of God, and the happiness of their fellow creatures.

[London Inquirer.

☞ A correspondent who has read Dr. Hitchcock's Vindication of the Emperor Nicholas, and the notice of it that recently appeared in this paper, has requested us to insert the following passage from an article on Russia, in the Foreign Quarterly:

'We are far from wishing to disparage the domestic merits of the Czar, as manifested in his affection for his family, although even these have been questioned; but we cannot join that class of writers who seem to think that they deserve greater commendation from being found in the person of the Czar than in that of the meanest of his serfs. They are inherent in the nature of man, and as usual in his moral, as the desire of eating and drinking is in his physical constitution. Such instinctive feelings are scarcely entitled to praise at all. Each individual has its appropriate standard, whereby it is and ought to be measured. The actor is valued according to his qualifications for the stage; the general for his conduct on the field of battle; a constitutional sovereign for his observance of the charter; and, in like manner, an autocrat must be tested as an autocrat, by the manner in which he wields his irresistible sceptre, and by the motives which impel the actions, for which he knows that he runs no risk of being called to account. To test the character of such a ruler as the Czar is no easy task; and to form a correct judgment of it at the first glance would be almost miraculous; since it is in the nature of despotic governments artfully to conceal one portion of their deeds and to misrepresent the other. Few travellers in Russia have sufficient penetration to discover this fact. From the first step they take in that country to the last, the impressions they receive at the Russian capital and at their audience of the emperor, are alike as delusive as the mirage which mocks the wanderer in the sandy plains of Egypt;—and on their return home they relate these as so many positive truths; Our effort shall be to enable our readers to view these objects in their true bearings, and then Nicholas and his government will appear such as they really are.—We are not of those who hurry over countries only to be deceived.

The true character of the Emperor Nicholas as a ruler, may be best shown by placing it in juxtaposition with that of Alexander, his immediate predecessor. Alexander was ambitious of being beloved by his subjects: Nicholas scorns their love, and is determined to be feared.—Though his figure is finer and more commanding than that of Alexander, he is less pleasing; his aspect is stern, and no smile graces his lips. Alexander was mild and affable; severity looks out from beneath the brow of Nicholas; but though insolent and harsh, he has an air of distrustful timidity. The traits of his character resemble those of his ferocious brother Constantine, with this material difference; that as the fury of the latter was vented upon individuals, that of Nicholas is directed against classes of men, races and whole nations. It is reduced to a system, and therefore the more frightful and pernicious. Ferocious as was Constantine, he not unfrequently repented of the evil he had committed, and would even make reparation when it was in his power, to those whom he had wronged. Not so Nicholas; however he may err, he never repents. Cruel by nature, it is a remarkable fact, that during his reign no sentence of a court-martial, on being presented for his signature, has ever been known to be cancelled or even mitigated by him, and most frequently he aggravates the penalties. The religious creeds and liberties of the various nations subject to the sceptre of Alexander were respected by him; Nicholas evinces utter disregard of them, violating alike charters and privileges, oppressing alike religions and sects. Alexander appears to have had some affection for the Poles, or at least seemed anxious to gain theirs by flattering them with the hope of preserving their nationality. The very names of 'Poland and Poles' are abhorrent to the ear of Nicholas; he cannot endure them, and would rejoice if the whole population of Poland had but one neck, that with his own hand he might cut it off at a blow. This hatred it is that urges him to endeavor, with the concentrated force of his despotism, to erase that nation from the memory of man, and to wage, as he is doing at this moment, a barbarous war of extermination against its language, history and religion. Alexander was fond of science and the arts, encouraged learned men, and bestowed upon them rank, honors and rewards; Nicholas affects to do the same, but in reality he looks upon them with aversion and distrust; for he suspects them, in common with all enlightened and upright men, of a crime unpardonable in his eyes, namely, liberalism (*volnodoumstvo.*) The most infamous characters, robbers, highwaymen, felons of every description, may hope to obtain his pardon for their crimes; but let every liberal man beware how he comes within his reach, if he would avoid being doomed to perish on the Caucasus. Alexander established colleges and schools for the encouragement of learning and the arts;—he restored a Polish university at Vilna, and founded another at Warsaw. Nicholas has abolished both, together with most of the schools existing in Poland; and in those that remain, he has introduced the most compulsive system of corrupted education. There was no difficulty in getting access to Alexander; the humblest peasant could approach him with a petition; and he was distinguished for his courtesy to men and his gallantry to women. Nicholas is as inaccessible as he is inexorable to his unfortunate subjects, and brutal both to men and women.—His courtesy to the empress seems intended only for outward show, as he is known to be both imperious and harsh in private; and if the example of licentiousness which he sets be followed, his court runs great risk of becoming as profligate as that of Catherine II. All the men who were held most in esteem by Alexander are disliked by him, and some among them have become the objects of his most cruel persecution. It must be acknowledged to the credit of Alexander, that he did much towards civilizing Russia by introducing into it European industry and improvements; but Nicholas barbarizes by prohibiting his subjects from travelling; and thus cutting off in a great measure their intercourse with other nations, hopes to facilitate his meditated conquest of the adjacent countries, and his project of trampling under foot Europe and her civilization. Alexander, at least during the first years of his reign, was liberal; but in this respect also, Nicholas has shown himself the reverse of his brother, for he hates liberty alike in his own empire and in others. Countries enjoying a popular form of government and liberal institutions, are abhorred by him as his natural enemies. The sound of the drum and the peal of cannon are the music in which he delights; he can conceive no higher standard of excellence than Napoleon, and no sublimer plans than his; it is in fact to this *idee fixe* that Prince Leuchtenberg is indebted for obtaining the hand of his daughter. He is susceptible of no gentle affections, no generous emotions, no magnanimity. Even in his youth, when it was his custom to drill his soldiers in his apartments, he was always provided with a whip, and would flog them mercilessly for the least inaccuracy; and if on meeting one of his guard in the streets, the man did not salute him in a manner that suited his fancy, or happened to have a button of his uniform unfastened, he put him under arrest for several weeks, or degraded him to one of the regiments of the line. Now that he is emperor, those who incur his displeasure are marched off to the Caucasus. Cruel and inexorable himself, he dislikes men of a different disposition; to witness concord and friendship is offensive to him, and he is much better satisfied when dissensions arise at his court or amongst foreign nations, which latter he is ever ready to foment by his secret agents, '*Divide et impera*' being his motto. The commander of a regiment, who does not behave ill to his officers, and encourage these in their turn to illtreat their subalterns, is despised as unfit for service, and soon dismissed. Even his own son, the presumptive heir of the crown, has, on account of his little disposition to cruelty, received from him the appellation of 'old grandmother,' and his tutor has been rebuked for giving him that turn. All established customs and judicial forms must give way when one of his fancies intervenes: his will is a decree, and brooks no delay in its execution. From his military predilections, the Czar will devote hours to drilling a company of raw recruits, which could be equally well performed by any corporal; but he will give himself no trouble respecting the civil government of the state, and still less for the administration of justice. He does not, indeed, object to sign decrees for the augmentation of imposts; but if any of the oppressed serfs present to him a petition complaining of injustice, both the petitioner and the writer of the petition are sentenced to Siberia, the one as a rebel, the other as an abettor of rebellion!

Overcharged as this picture of the Emperor Nicholas may seem, we have rather understated than exaggerated the facts in the present policy of Russia, and the events actually taking place in that empire. The principles upon which the whole of the present government of Russia hinges, are three in number:—*autocracy*, or the total subjection of the inhabitants to the principle of despotism;—*orthodoxy*, or the total subjection of all religious creeds to the established church of Russia;—*nationality*, or the total subjection of numerous populations of different origin, races and languages, together with their respective civilization, customs and laws, to the nationality of the Muscovites. These three powerful watchwords are repeated from one end to the other of that vast empire, and they are the motives and objects to which every thing is made subordinate and subservient. In consonance with these, statesmen in the cabinet, priests in the church, authors in their books proclaim, that of all forms of government, despotism is the wisest; that to despotism Russia owes her territorial aggrandizement, her salvation in misfortune, her present power and greatness, and that to despotism also she will owe her future glory.—Woe to him who should dare to express a doubt of the magic power of autocracy, or attempt to counteract it: by the mighty spell of that very power, he would soon find himself an exile in distant regions, or locked up in the dark dungeon of some fortress, to reflect there upon the folly of his disbelief. No means are left untried whereby to impress on the minds of the people the sanctity of the high office held by the Czar as the vicegerent of the Almighty on earth; to inculeate blind submission to him, and to ensure that from the Spitzberg to the Carpathian mountains, no form of praise shall be heard than the eternal chant of 'Hospodi pomiluy,' (God have mercy upon us,)—the most appropriate invocation that a subject under such a government can utter—and that no other language be spoken, no books be read, but only Russian. With these notions are entwined visions of a final fusion of all the different nations composing the empire, into Russians; of the re-conquest of the Slavonian provinces which still belong to Austria and Prussia; and of domineering over the rest of the world through the mighty influence of that vast Slavonian league.

It is from the fact of Poland being the greatest resisting force that can be opposed to Russia, that the Polish question has all along appeared to us of such vast general importance, as to induce us to devote a series of articles to the exposition of the atrocities of Russia and her flagrant violations of faith. In this we do no more than second the warm discussions that have at different times taken place in parliament upon the subject. In thus harping continually upon the same string, we gradually fulfil our plan of making the real policy of Russia understood, and of calling attention to its consequences.—This policy is the combined result of the Emperor's personal character, and of that of the agents employed by him, both at home and abroad, and for whose deeds the emperor, from his peculiar autocratic responsibility, must in fact be held solely accountable. Imperial decrees, and the lamentable results of the measures adopted in the execution of them, sufficiently display the peculiar features both of his government and of his individual character; moreover, they prove, that were it not for the resistance that Poland has offered, and, though abandoned to her fate, still does offer, the designs of Russia would long since have been accomplished.

For the purpose of overcoming the obstacles arising to her ambitious plans from the nationality of Poland, a special privy council was established some years ago at St. Petersburgh. It bears the unpretending name of the Committee for the Western (*i. e.* Polish) Governments.—The members composing that committee are Tschernisheff, Bludow, Prince Galitzin, and General Benkendorff; and it was formerly presided over by the notorious enemy of the Poles, Novosiltzoff, whose disgrace for peculation, and disastrous end, are well known. Not a single Pole is of the number. The deliberations of the committee, its resolutions, and the instructions issued by it to the governors of the Polish provinces, are involved in profound secresy.—Such is the mystery in which the transactions of this inquisitorial council are wrapped, that the secretaries and clerks employed by it, on entering upon their functions, are bound by oath never to divulge any thing that passes at its meetings. But whatever pains the committee may be at to conceal its deliberations, they are suffi-

ciently revealed by their results; and from the peculiar kinds of persecution inflicted by the governors, who are the executors of its secret instructions, it is manifest that the grand object in view is the suppression of every vestige of the nationality of Poland, the effacing her name from the map of Europe, and her history from its annals,—in short, the Russianizing her whole population. Whoever stands forward in defence of these objects,—so dear to every nation and to every individual not wholly debased,—or is only suspected of being disposed to do so, becomes a marked man, and is sure sooner or later to fall a victim. The country swarms with informers—the church, the tavern and the brothel are like infested by them. At court the dignified body of decorated counsellors perform the office of spies; in the streets the beggar who asks for a morsel of bread speculates on the wages of treachery. Within the walls of a man's own house, his domestics or his nearest relations may perhaps be paid informers; and he can neither play, nor sing, nor read, still less write, without incurring the risk of being denounced as a traitor. To speak or to be silent is alike dangerous; for the most innocent words may be distorted into treason, and silence construed into brooding over some plot. If he be a Catholic, the priest in the confessional is bound by a recent imperial ukase to betray him, on pain of being considered an accomplice, in which case both are dragged before the inquisitional courts, probably tortured, and finally sentenced to transportation or hard labor. The very prayer-book may become a witness against him, should it chance not to bear the *imprimatur* of the imperial censorship.

In tracing the sufferings of Poland since the late insurrection, it will be seen that not a year has passed, not a province escaped, unmarked by some calamity inflicted on its population in various, and often wholly unprecedented forms.

CHRISTIAN REGISTER.

BOSTON, MARCH 1, 1845.

Our connexion with the Christian Register as its Editors, ceases with the present number, the Rev. Charles W. Upham of Salem, having been engaged by the Publisher to assume the Editorial Chair. Among the many thoughts and emotions, that crowd upon us in resigning the charge of this Journal, we will give expression to but one. In conducting it we have endeavored to be just, candid and impartial, to express our own opinions upon all subjects that came before us, honestly and independently, but courteously and in a Christian spirit. We hope we have not greatly failed in this; and if in any instance we have, we trust that the failure will be ascribed to defect of judgment and not to any wrong intention, or unworthy motive or feeling on our part. Wishing the Publisher prosperity in his new arrangement, and the new Editor eminent success and satisfaction in his labors, and our readers greater edification, than we, oppressed with other responsible cares and duties, have been able always to provide for them, we take our leave of duties, which have been pleasant to us, and, we hope, have been so discharged as not to have been without some profit to others.

S. K. L.
G. E. E.

For the Register.

BOTH SIDES.

Messrs. Editors:—May I claim the use of your columns for a few remarks upon the exciting topic of the day? Much has been written already, and much said upon the questions connected with the position of Mr. Parker. Still I cannot but hope that a few words, spoken in a respectful and friendly spirit towards all the parties in this unhappy controversy, may be productive of good. The present position of our denomination is one of great delicacy. It is, however, by no means unexampled. On the other hand, it is one which has been occupied by every body of reformers in past days, probably without exception. The movement party of one age becomes the conservative party of the next, if not of the same. Luther had not ended his contest with the pope, when he was called to protest against the ultraism of the Anabaptists. The Church of England threw off the control of Rome,—soon it was found defending itself against the Puritans. These in their turn renounced the authority of Laud,—and guarded themselves against the further changes of Roger Williams. Neither the Church of Old England, nor the Puritans of the New, stood blamelessly the test of their conservative position. It remains to be seen whether we can do better; whether having fearlessly discharged the duty of 'proving all things,' we can now firmly yet charitably discharge that of 'holding fast that which is good.' We are not to blame for our position; but the manner in which we bear its trials will be either a lasting honor, or a perpetual reproach to our principles and to ourselves. It is as much our duty to oppose what we consider error now, as it was our duty to oppose what we considered error twenty years since; but we shall be culpable, if as conservatives we violate those rules of charity which were so plain to our perception when we were ourselves struggling for unpopular truth.

At such a time, a few suggestions to both parties in the controversy, suggestions intended to increase the respect of each towards the other, may contribute in some slight degree, to prevent consequences which would be painful to ourselves, and injurious to the cause of religious liberty and pure Christianity.

It is often difficult for controversalists to place themselves upon their opponents, point of view The tale is well known, of the two Knights, who quarrelled respecting a shield, which one pronounced to be silver, while the other declared it to be brass. When, wounded in the contest, each lay in his adversary's point of view, they mutually discovered their error, by ascertaining that the two sides of the shield were composed of different metals. Taking a warning from the tale, will my conservative friend first allow me to lead him to the point of view opposite to that which he at present occupies?

He will find himself among a company who conceive themselves to be defending the dear and sacred principles of religious liberty. Three individuals especially attract his notice. One is a young theologian, of acknowledged talents, learning, and moral excellence, maintaining views which he regards as Christian, but which have until now been, in this country at least, generally considered as deistical. Believing himself to be a Christian minister, and being so recognized by those who made him their pastor, he of course retains his place as such, and preaches his opinions. For some expressions which have wounded the feelings of many, he is understood to have expressed his regret, though not in that explicit and public manner which was desirable. As to the question whether his views are properly to be called Christian, there is something to be said on both sides. From the point of view we at present occupy, the following arguments attract our notice,—that he reverences the personal character of Christ, and admires his teachings,—that according to the testimony of those who know him, he shows in his life 'the fruits of the spirit,' and that doctrines similar to those he holds, have been maintained by persons recognized as Christian teachers in the eldest branch of the protestant family, the Lutheran Church of Germany.

The two who stand near him differ essentially from his opinions; but on that very account, their support of his supposed rights has the more of nobleness in it. They have both shown their sincerity by great personal sacrifices, the one by putting in hazard, the other by absolutely resigning, their connection respectively with societies which they had themselves gathered, and with which they were bound by many endearing ties. The men and their motives are deserving of respect. If they or either of them be chargeable with language or conduct unjust or unkind towards others, it is an extenuation of the offence, that they have acted and spoken in what they conceived to be the cause of Christian brotherhood and religious liberty.

And now, will the admirer of the new theology allow me to lead him in turn to the 'stand point' of his opponents!

He will first, from this position, recognize the fact, that Unitarians never have maintained, as a body, the principle of indiscriminate exchanges. The 'Exclusive System' of which they complained, was one in which the refusal to exchange pulpits formed but one item in a course of measures, which Orthodox Congregationalists thought proper for a time to pursue. I forbear to enumerate the other features of that system, for it is by no means desirable to revive past controversies; but the documents are within every one's reach. At the very time that our fathers and elder brethren were contending against this system, they practically declined to exchange with Universalists. They of course recognized Universalists as Christian brethren, but did not deem it proper to introduce what they considered error into their own pulpits. It is not known that even more recently, any Unitarian minister has proffered an exchange to the preachers of the Miller doctrine. The writer of this article confesses without conpunction, that he refused to allow his pulpit to be occupied by a Mormon preacher; but this act of illiberality did not prevent him from sympathising with the sufferings of the Mormons, or from being indignant at the murder of their leader.

The advocate of the new theology may next observe, that hitherto Unitarians have always acknowledged the Messiahship of Jesus. When asked for our creed, we have been accustomed to point to the simple confessions of faith used in Scripture; 'Thou art the Christ, the Son of the living God'; 'I believe that Jesus Christ is the Son of God.' The greater part of our Churches retain some simple expressions of this faith in a form of a covenant. It will hardly be denied that in such confessions of faith an acknowledgement of the miraculous character and claims of Jesus has been generally regarded as included. If then the denomination have never pledged themselves to the principle of indiscriminate exchanges,—if they have without inconsistency refrained from offering their pulpits to the Universalist, the Millerite, and the Mormonite, who all acknowledge the supernatural commission of Jesus, there is nothing inconsistent with the ground they have always occupied, in adopting the same course with regard to one who denies this doctrine.

Another fact may attract the notice of the advocate for the new theology, if he can place himself for a moment in the point of sight occupied by those who differ from him. It is that Mr. Parker still remains a member of the Boston Association. Not even a vote censuring his opinions has been passed. If I am mistaken in this, it is for want of information respecting the proceedings of a few days past. Whatever may yet be the course pursued by this body to express their dissent from views which they might otherwise be supposed to sanction, it will be time enough to charge them with persecution, when they shall have done something beyond mere deliberation.

Thus, Messrs. Editors, I have endeavored to plead with both parties the cause of Christian feeling and mutual respect. Views similar to those maintained by Mr. Parker should not, it appears to me, exclude any one holding them from the Christian name, or from the Communion. But the charge of a pulpit is a sacred trust; and while I think that in its exercise every minister must decide for himself, responsible only to those by whom he is employed and to his heavenly Master, I yield my full concurrence to those who have not felt at liberty to introduce to the hearing of their people, a preacher of opinions which they regard as of erroneous character and injurious tendency.

S. G. B.

For the Register.

Messrs. Editors:—I met with this little sketch several years since, in an English newspaper, and I thought it worth preservation.

L. G. P.

THE MORAL OF A PICTURE.

James Hackett, when I recollect him first, used to visit an old cousin of mine. Whenever it was necessary to levy fines on an estate overburdened with debt and ruined by mismanagement, when money, in fact, was to be had with a recklessness which often echoed in my childish ears, 'at any price,' then came James Hackett. He was a small, lean, narrow looking man, with grey, cold, cruel eyes, thin, compressed lips, and sharpened features; the expression of his countenance would have been revolting, but that nature had given him a high forehead, which seemed designed as a repository for noble thought. James Hackett was a necessary evil to a large proportion of the country gentlemen in the neighborhood, and it at last became almost a proverb, 'he has gone to the devil and James Hackett,' James being considered rather the worst of the two. We had seen nothing of him for sometime, until the necessity arose for the paying off some mortgage, and he was sent for as the only person likely to advance money for the purpose. His enormous demands were anticipated, but money was to be had, as usual, 'at any price.'

He came; I shrank from him, as I always did, into the farthest corner of the room. There was much feverish anxiety on the part of my cousin on such occasions. We trembled lest some unexpected difficulty should prevent his obtaining what he required. The usual preliminaries being gone through, the point was suddenly rushed at. Having completed the task of saying what he required, there was a pause, the borrower not daring to lift his eyes to the face of the lender.

'Yes,' said the old man, 'it shall be done.'

I heard my cousin sigh deeply, as if an almost insupportable weight had been removed from his heart; he made a movement as though he would have grasped the assurer's hand, but suddenly recollecting the character of the man he was dealing with, he paused. James Hackett observed the impulse and smiled bitterly.—We judged of the present by the past, and thought the smile was one of triumph at having the prospect of a firmer grasp upon the estate. We did him wrong. He took up the pen, drew a sheet of paper towards him and made divers calculations thereon—we saw his hand was tremulous.

God forgive us! we almost rejoiced at the indication of what we fancied the decay of strength in the old man's frame. He presented the account to my relative. Young as I was, I felt a thrilling anxiety to know the amount of his calculations, and was unprepared for the startling exclamation of astonishment which followed its perusal.

'I do not understand it,' said the borrower.

'I do,' replied the lender. I shall in future receive nothing but legal interest, and return to you what I have received which was not legal! I do not pretend to say that this will not cost me a struggle: but it shall be made. 'I would rather,' continued he, so hastily as to cause us to imagine that he did not desire to be tempted beyond his strength, 'I would rather the matter were arranged at once.' Had the proof not been before our eyes, we could have hardly believed it; but there it was: the heart of the money leuder had softened—the usurer had become a just *man*. He departed with many blessings, which, as he said, 'were somewhat new to his ears.' And what had wrought this change! Among the various asticles which the needy had deposited in the hard hands of James Hackett, who required security of some sort or other from all who borrowed, among the securities was a picture. This picture had remained for years in what he called his strong room.—Time passed on. The painting belonged to a widow who had never been able to redeem the pledge; and, as it occupied a great deal of room, it was removed up stairs to make way for articles of greater value. Twice he had sent it to the auction mart, and it had been returned unsold. At last to get it out of the way, he desired it to be hung in his bed-room, a huge apartment that had been the drawing-room of an ancient house, a mysterious looking chamber, with long narrow windows, surmounted by oak cornices. I remember it well, for I saw it often afterwards. Opposite the bed was hung the widow's picture; it extended nearly from one end of the room to the other. The subject the painter had chosen was that of Christ casting the money changers forth from the Temple. I have forgotten the artist's name, but the picture was finely handled. The stern severity in the Saviour's countenance was blended with a look of extreme sorrow, a grieving for the vices of mankind, while at the same time, the reproach, 'My house shall be called the house of prayer, but ye have made it a den of thieves,' seemed to break from his parted lips. One of the money changers, struck by sudden conviction, had fallen on his knees, while the others, hardened by traffic in sin, scowled in the distance. All the accessories of the picture assisted the general effect, yet all were subservient to the Christ.

Now it so chanced that James Hackett was taken seriously ill, and the effect of this picture, upon which his eyes continually rested during the frightful paroxysms of his disease, as well as during his rational moments, was such that he became possessed with the idea that the Saviour's reproof was levelled at himself. 'I have lived,' he said, and I repeat his own words, 'like to the money changers in the Temple; I cared no more for human feelings, than a slave driver for human flesh; for though I had constantly gone to church, heard the scene read and preached upon, still it never came home to me till then; we may forget words, but the moral of a picture is always before us. I used to lie upon my pallet of mental and bodily suffering, until I imagined that the principal figure approached my bedside: and if I had not, when my fever abated and my pulse beat less violently, if I had not then sought and found how I might lessen the reproaches which a troubled conscience awoke, by 'the moral of a picture,' I should have either gone mad, or committed self-destruction.

He searched for and found out the widow from whom he had obtained the picture, and sent wealth into a dwelling where starvation had not only entered, but long dwelt. He appeared almost desirous to rid himself altogether of his wealth, lest he might be again entangled in its golden meshes. He even had the picture removed to the room where he transacted his business, lest something might tempt him back to his old ways.

[I will not add to this plain and unadorned picture any comments. It is one of many proofs of what great good may be effected by 'the moral of a picture.]

L. G. P.

CORRESPONDENCE.

Hartford, Conn., Feb. 20th, 1845.

Messrs. Editors,—Gentlemen: I wish to avail myself of the medium of your paper, to present, to the friends of our faith, the circumstances and wants of the infant, and now struggling Unitarian Society of this city. I would, if possible, awaken their sympathies in its behalf, and secure for it their substantial assistance. And such confidence have I in the readiness of the denomination to render aid where it is needed, that I deem it unnecessary to do any thing more, than merely to give a simple statement of the circumstances of the case. They are as follows:

1st. There are here several sincere and true hearted Unitarians, who have for years held fast to our faith, and who long for an opportunity to hear the word, and to enjoy the ordinances of the Gospel, in accordance with what they and we believe to be the truth as it is in Jesus. They are willing to make great efforts, and to endure great sacrifices, could they thereby secure this privilege, so dear to their hearts. Ought we not to feel for them,—ought we not to sympathize with them,—ought we not to assist them! Let us, for a moment, place ourselves, in imagination, in their situation, and consider how grateful we should be for the sympathy and assistance of brethren in the faith, more favorably situated than ourselves.

2d. These true-hearted friends of our faith have made a movement. They have organized a Society, and are straining every nerve to sustain preaching. They meet, at present, in a Hall, and the number of attendants is very respectable. They have secured an eligible lot, near the centre of the city, on which to build a Church, and are in negotiation with an architect for a plan. They have raised among themselves, by subscription, the sum of five thousand dollars for this purpose. All this shows that they are in earnest, and that, if they receive proper assistance from the friends of our faith abroad, they will accomplish the undertaking in which they have enlisted. Their claim to the assistance of others, rests upon their willingness to assist themselves, to the very utmost extent of their ability.

3. There are many, scattered through the various religious Societies of other denominations in the city, who either hold Unitarian sentiments, or are strongly inclined to them, who do not now take hold of the work, through fear that it may not succeed, and that they shall thus involve themselves in difficulty and bring upon themselves reproach, and at the same time fail of accomplishing their object. These, or many of them at least, will take hold as the work progresses, and thus an assurance of permanency is given to the undertaking. Besides, there are many young men always in such a city as this, who are not fixed anywhere, and have no deep interest in any religious doctrines. These, or a portion of them, would fall in, and might be made truly devout and pious, through the instrumentality of views differing from the prevailing theology of the place, which they are accustomed to regard with indifference. I am inclined to the belief, therefore, that if a church were erected, and a clergyman settled here, a Society would at once be gathered sufficiently strong to sustain itself.

4th. There is, I am led to believe from what I have seen since my sojourn here, a much more kindly feeling towards Unitarians, and a much greater willingness that they should have a Society of their own, than there formerly was, on the part of other denominations. There will, I think, be much less opposition to the movement, than there would have been ten years ago. And I am inclined to think that whoever shall be the Pastor of this Society, will find himself as kindly treated by clergymen of other denominations, as he would in any other place. This circumstance seems to my mind very favorable to the commencement and growth of a Society, and certainly it will be favorable to the happiness and Christian enjoyment of both the Pastor and the members of the new Society.

5th. If even a permanent and efficient enlodgment of our views is to be made in the State of Connecticut, Hartford seems to me to be the place where it is to be done, and *this* to be the time for doing it. This city is very much connected with the interio in the way of business. The Legislature of the State holds its session here every alternate year. And opportunities would be constantly presenting themselves, for sending forth tracts and for taking other means for the spread of our views through the State. I am told that there are individual Unitarians in many towns in the interior, and through the State. But they feel themselves to be alone, they know not where to look for sympathy. Should a Society of our faith be established in this city, it will be continually extending its arms abroad, and will be an object to which scattered Unitarians, throughout the State, may look and be encouraged. I do feel, therefore, that it is of the utmost importance to the spread of Unitarianism in this State, that our friends in this city should be promptly and liberally assisted.

6th. It may be said that Hartford is a wealthy city. And it may, in the same connection, be asked why they are not able to build their own Church! It is true that Hartford is a wealthy city, for the number of its inhabitants. And this is the very circumstance, which renders it necessary that the Unitarian Society should be liberally assisted. The wealth of the place is now mostly arrayed against Unitarianism, in the hands of members of other denomiuations. And yet, if a Unitarian Society would take its stand by the side of other Societies in terms of respectability, they must build a more expensive Church, than they would be under the necessity of doing were the place less wealthy. And in building a Church, in a city like this, it is important to look not merely at present necessity, but to provide for future growth and respectability. Our friends here have brought their feelings and expectations in regard to a Church within what seem to me, all things considered, to be reasonable bounds. According to their present plans the land and Church will cost somewhere from ten to fifteen thousand dollars. And this I think a person on the spot, and looking at the circumstances of the case, and at the future prospects of the Society, would not consider unreasonable.

I have thus set forth, as well as I have been able, the circumstances and wants of our Unitarian friends in this city. My precise object in writing at this time is to suggest to those of our Societies, which are now taking up their yearly missionary contributions, the propriety of appropriating some portion of what they contribute, to the assistance of the Unitarian Society in Hartford. The Executive Committee of the A. U. A. have already manifested a deep interest in the success of this Society, and have extended to them a fostering hand. And I believe some Societies have already directed a portion of their contributions to this object. For all the kindness, sympathy and assistance which they have received, our friends here express deep feelings of gratitude. My own feelings would prompt me to dwell upon the subject, and urge a more earnest appeal. But it is not, I trust, necessary. I am addressing those who have minds to perceive and hearts to feel; and who, upon a full and fair understanding of the case, will do all that Christian liberality may prompt.

J. W.

For the Register.

THURSDAY LECTURE.

Messrs. Editors,—I will with your permission offer a few remarks on the Thursday Lecture, held weekly at the Church in Chauncy Place. It is well known to all who attend these lectures, that the audiences are very small, bearing no proportion to the number of Unitarian worshippers in this city.

There is also a great want of punctuality in those who do attend. The hour at which the services commence is eleven (if I am wrong, Mr. Editor please correct) and at that hour there is scarcely a person in the house; those who are punctual lose time thereby. Why is this indifference! Why is not the house *filled* at the appointed hour! Surely it is a great, a blessed privilege to withdraw one hour from the busy world, to commune with one's heart and meditate on our Father's will!

I think there is fault with both clergy and laity. Ministers should show their interest in this time-honored custom, by mentioning it in their pulpits on the Sabbath, and the name of the clergyman who is expected to officiate. They should be punctual in their attendance, and commence services at the hour though the house be empty. This, and this only, will insure punctuality in the audience. Let them not be disheartened that they are preaching to so few, there may be among that small number hearts, whose wants they are supplying, souls that they are aiding to save.

To the laity, I would say, make sacrifices, if *they* are necessary, to attend these lectures. You may be sure the effect will be salutary. It will occupy but one hour and you may get good that will outlast this world, about which you are so busy, in whose concerns you take so deep an interest.

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Our correspondent seems to be under some misapprehension. The hour for assembling is 11 o'clock. It is an understood rule with the clergy officiating, that the service is to commence precisely at 1-4 past 11. This rule we believe is faithfully observed. For the last year, the audiences at the Thursday Lecture have been very respectable. The charge of this Lecture has recently been relinquished by the Boston Association, and recommitted to the Minister of the First Church, from whom they received it. This arrangement takes effect after the second Thursday in March. From that time it will be preached by such persons as he may invite to aid him in it.

For the Register.

Messrs. Editors:—An article in your paper recently, has a commentary of some length on a certain pamphlet of mine, entitled 'The True Position of Rev. Theodore Parker,' &c. I do not propose now to inflict upon you or your readers any reply to that article, for I consider it sufficiently answered by the pamphlet itself. I wish merely, in compliance with a request, to give you my name as the author of that document, in vindication of Mr. Parker, and to say that it was far enough from my thoughts or intention to seek shelter, as the writer in your paper intimates, behind an anonymous publication. My only object in withholding my name from the title-page of that pamphlet was to avoid any further unnecessary display of it, while at the same time I gave it without reserve to all the publishers and booksellers among whom the pamphlet was distributed for sale, and presumed thus the authorship would be as widely known as need be. I am, respectfully, &c.,

John T. Sargent.

Boston, February 21.

NEW PUBLICATIONS.

The Christian Examiner and Religious Miscellany, March, 1845. Boston, William Crosby.

Promptly issued, and filled with a rich and various collection of original articles, the Examiner again offers its claims upon our notice, and upon the notice of our denomination at large. Though its subscription list has increased during the last two years, it is by no means what it ought to be, and we are confident that we are justified in urging its support and its regular perusal upon our laymen generally, solely on the ground that they will be greatly benefited by it. We have had leisure to peruse only a portion, though the larger portion, of the contents of this number. Readers generally will doubtless follow our example, and read the last article first, because it relates to Rev. Theodore Parker. As a whole, we like the article. It is distinguished by an excellent spirit of candor and wisdom. We must, however, dissent entirely from one prominent and very remarkable statement in it, viz: 'That Mr. Parker is a Christian believer!' We think that the whole subsequent reasoning of the writer goes to show the fallacy of his having allowed this point. We may be greatly prejudiced, very uncandid, and most harsh in our judgment. We know that we are subject to those infirmities, but we confess to the conviction in our own mind, that Mr. Parker has done all that a man educated as he has been, and situated as he is, can do to pluck out from his mind a Christian belief. What of Christianity remains in him is in spite of himself, the result of education, and of influences around him. He finds altogether another source, inculcation, attestation and sanction, for the truths taught by Jesus Christ, than *the Teacher* himself, and denies all else that pertained to that Teacher as evidence of his especial commission from God. What then is left to Mr. Parker, to characterize him as a Christian believer? Is he one whit more a Christian believer than is M. M. Noah, the Israelitish editor, of New York, who in a recent lecture on the Jews, expressed such reverence and admiration for Jesus Christ, without impugning, as does Mr Parker, the records from which alone we obtain our information concerning Jesus Christ! This decision concerning Mr Parker we mean to apply to our own view of his relations towards others, as described by words used in their ordinary sense. With Mr Parker's inward convictions of his being a believer in Jesus Christ, we have of course no concern. With the points of argument and the discriminating views presented in the article before us, as well as with the brief comments upon each of the pamphlets which the matter in hand has called forth, we perfectly concur. As, however, the writer enters into so many details, we think he might have added facts, the knowledge of which, we are persuaded, is necessary to a good understanding of the case—that Mr. Parker has been treated with the most remarkable and affecting kindness by the Association to which he belongs—that its members, having used the liberty and discharged the duty of characterizing his opinions and course, and of totally dissenting from him, would not for a moment entertain the thought of expelling him—that he must be well aware that he would never have been admitted to the Association or ordained by the Council which set him apart to the Christian ministry with the views which he now professes—and that upon himself is put the responsibility of remaining in a relation which is thus false to his brethren, and is a virtual rupture of a contract all the more solemn and honorable, because not written, nor spoken, but only implied in the cordial and fraternal and Christian sympathies on which the relation is founded.

The first article in the Examiner is a very interesting exhibition of the importance which now attaches to the Conventions and Conferences of religious bodies all over the world. The power which dwells in those agencies is well represented, and their deficiencies, with the means of supplying them, are felicitously urged. The writer has fallen into an error, or is at least in danger of conveying a wrong impression, when he says that in the late General Episcopal Convention, the High Church party, succeeded in preventing an expression of opinion against the Oxford doctrines.' He certainly cannot mean this of individuals, for several most lengthy and cogent speeches were delivered there against Puseyism, and are now in print. This assertion is not true as regards the united action of the body. In the Roman Catholic Church which does not allow of lay representation, the Pastoral Letter issued by the Bishops in Council embraces the results of church action, and it is the only document to which we are to look for it.—In the Protestant Episcopal Church, the Pastoral Letter of the House of Bishops, though not the only, is the chief, the more prominent, and the more important channel for expressing the results of the Convention. Now the Pastoral Letter issued by the Bishops of the late Convention at Philadelphia is a most unqualified and triumphant condemnation of Puseyism. Even if we say that the document opposes Puseyism only by teaching contrariwise, which would be saying less than the truth, we should be led to conclude that Puseyism was condemned in the Convention. Has the writer of the article before us forgotten, or did he never see, the significant and most characteristic, though very brief remarks of the Editor of the New York Churchman on the Pastoral Letter!

We have not space or time to advert particularly to the other contents of the Examiner, a list of which will be found in our advertising columns. We again urge upon our denomination generally, the liberal support, and what is more, the faithful perusal and digestion of this periodical. All denominational predilections aside, if that be possible for man, who in his best estate is vanity, we think its pages by far the most interesting, well written, and valuable of those of all the periodicals printed in our country.

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A Chronological Introduction to the History of the Church, being a New Inquiry into the true dates of the Birth and Death of our Lord and Savior Jesus Christ, and containing an Original Harmony of the Four Gospels, now first arranged in the order of time. By Rev. Samuel Farmer Jarvis, D. D., L. L. D. Historiographer of the Church &c. &c. New York, Harper & Brothers. 1845.

This volume answers well to its modest title of an inquiry &c. It is a patient and laborious effort to fix with positiveness of time, which are invested with equal obscurity and interest. The author was appointed to the great work, of a small portion of which he has thus discharged himself, by a Convention of the Episcopal sect in the United States. His first object was to verify and adjust some ancient dates with reference to our modern computations, and he says he has done this and all the rest of his needful task by an examination in every instance of the original authorities. His results in this portion of his work, accord with those arrived at by the received chronologists of our time. His second object was to fix with precision the dates of our Lord's birth, ministry and death. His conclusions under this head are *that the birth of Jesus Christ took place on the day which is now observed as Christmas(!)*; that the year of his birth, preceded by six years, the beginning of our present era, and was the 747th year of Rome, and that he was exactly thirty three years and three months old at the time of his crucifixion. We cannot but commend the evident diligence of Dr. Jarvis, while we cannot think he has done much towards relieving the perplexities of his subject. As to the selection of the twenty fifth day of December, as the day of the Savior's birth, we know that the choice of that day was made independently of all considerations of chronology; why then should any one be influenced in the least by such a selection in assuming to designate the true day of the nativity!

The Library of American Biography: conducted by Jared Sparks, Second Series, Vol. IV. Boston: Little & Brown. 1845.

This volume, of a series of works, whose popularity has scarcely begun to be what it ought to be and yet will be, contains a Life of Roger Williams, by Prof. Gammell, a Life of Timothy Dwight, by Dr. W. B. Sprague, and a Life of Count Pulaski, by the Editor, Prof. Sparks. We think that by this time the just fame of Roger Williams may be considered as sufficiently vindicated. We hope we are mistaken in apprehending a recent tendency to exaggerate his real merits. Mr. Williams wished our fathers to excommunicate, in fact, the Church of England. That was a matter which touched their consciences as well as his, and as far as his power reached, he did against our fathers, all that they did against him. He denied the right which the Sovereign of England claimed on the ground of discovery, to grant charters to portions of the New World, though those charters might imply a subsequent purchase of the territory from the natives. Now a title founded on discovery is recognized among all Christian people, and indicates the only method which could settle the interminable controversies that would arise, as to the right of settlement. Williams thus struck at a principle of international law whose subversion would have then deluged the world in blood. He experienced no suffering which our fathers did not each and all of them endure, and we presume that no inhabitant of 'Providence and Rhode Island Plantations' would allow that in going out from us and settling there, he changed his situation for the worse.

Mr. Gammell's Life is written in a spirit of high appreciation of his subject, with perfect fidelity to truth, and in good taste.

The Life of Dwight does full justice to his eminent virtues and his versatile powers, and is written by an admirer, though without any exaggeration.

Mr. Sparks Life of Pulaski, is an entirely original piece. It is composed from materials found in two published volumes of history, from manuscripts in the French archives, and from the papers and correspondence of Washington and others. The brief sketch will be read with real interest by Americans, and it affords another evidence of the rare qualifications of Mr. Sparks for his much loved work.

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Flower, Fruit and Thorn Pieces; or the Married Life, Death, and Wedding of the Advocate of the Poor. Firmian Stanislaus Siebenkas. By Jean Paul Frederich Richter. Translated from the German by Edward Henry Noel. First Series: Boston: James Munroe & Co: 1845.

This will doubtless be pronounced by its reader to be a strange work. If it has a moral, that moral certainly is not obtruded upon the reader, and there may be room for doubt as to what it is. The author who was in the most literal bearing of the epithet an *original* writer, introduced not only a style, but a remarkable machinery of composition, together with a most marvellous and grotesque form of conception and of representation of character. The only resemblance we can think of to which to liken many of his creations, is in comparing them with the figures sometimes found on water jugs and pitchers. His Quintus Fixleiu contained materials of this sort, and so does the work before us. We might even tell the story without taking from the interest of the book, but we prefer to leave it all to readers—the book certainly will not lack them. It will especially be sought after by all who have perused the two volumes of the Life of Richter by Mrs. Lee. The publishers have in press the second part of the work, and will issue it immediately.

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Prescott's Ferdinand and Isabella. This admired and successful work, which is equally attractive in its subject, and in the mode of its treatment, has lately passed into the hands of new publishers. Such a work ought to have the widest possible circulation. Doubtless there are some thousands of families scattered in all directions over the country who would rejoice to have it brought to their doors and would at once avail themselves of the opportunity to possess it. Nine very elegant editions of the work have been published in Boston by Messrs. Little and Brown, whose publications have the credit of pre-eminence in all that pertains to the book-making art in the United States. But the Harpers of New York have facilities not enjoyed by any other firm for giving to their publications a wide circulation. They have agents all over the Union, in the remotest West, as well as at the South, and with the immense business which has been steadily growing in their hands they have acquired the means of ensuring to a deserving author an extended fame. They have now become the Publishers of Mr. Prescott's History of the reign of Ferdinand and Isabella, and have issued the tenth edition of the work in the same style as the Boston editions, that is, in three beautifully printed octavo volumes, the stereotype plates being of course the same. It is now about eight years since the first edition of the work appeared, and over all Europe as well as in America it has been received with well nigh unqualified praise. Messrs. Saxton & Kelt, Washington street, Agents for the Harpers in this city, have the work, and all those issued by the Publishers.

The same agents have received from the Harpers a volume, on the Principles of Medical Jurisprudence, by Dr. Guy, of King's College Hospital, London, edited with much additional matter, by Dr. C. A. Lee. This work, of great size, and of varied and interesting contents, is designed, as its title imports, to afford Lawyers, Coroners, Magistrates, Officers of the Army and Navy, &c. so much knowledge of Anatomy, Physiology and Pathology, and of Medicine and Surgery, as may serve to detect the evidences of crime, to discriminate natural disease and accidents, from the effects of violence, and to point out various phenomena attending insanity, poison &c. A great many *things* are embraced in the volume which one *could not have expected to find* there, but which are at once seen to be parts of its exceedingly important subject. From turning over some of its pages we have found them to be painfully interesting, and full of most valuable information.

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Brownson's Quarterly Review for January 7, 1845. This Mr. Brownson is indeed a remarkable man. He can 'chop logic' equal to, or perhaps beyond, any other man, now on the stage of literature; but there is often a great deal of sophistry in his arguments, and fallacy in his conclusions. Words, tropes and figures flow from his mind and pen, like water from a mill stream. He has many years past been soaring in the regions of Metaphysics, enveloped in the mists and clouds of abstractions, but has now settled down, on firm and true ground, and finds effulgence only, in the Roman Catholic Church.

In his former writings, the Church must be abolished, as it was only an engine to keep the human mind enthralled, but now *he has the* sure and stable ground to rest on. A mind which has had so many changes, may perhaps take another flight, and there is no knowing where he will alight. In this Review for January 7, 1845, he has prostrated the Rev. Dr. Hopkins' Lectures, but like many logicians, when they have blown up the ground of their opponents, they seem to conclude that they have established their own. We must, however, have some better arguments or evidence than he has presented, to convince us of the *infallibility* of the Church of Rome—that it is the only true and authorized expounder of the scriptures for all minds. It will, however, be conceded, that this mode of believing on human authority, on the authority of the Fathers, the Church, the Bishop or the Pope, is a very easy religion, both for the faithful, and those who prescribe it, as it saves the proselytes the trouble of thinking, and places an immense influence and power in the hands of their Bishops and Clergy, which to them is always acceptable. If one must give up his own understanding, and believe what others prescribe, he may as well go to the Roman Catholic Church, as to the Protestant Episcopal Church, or the Presbyterian Synod, or the Andover Institution for his creed! Mr. Brownson like most other sectarians, believes that the whole world, must and will come under *their* banners, otherwise they can never reach the kingdom of heaven. I wish I had time and ability to analyze much of his sophistry, and many of his conclusions, but it is not my province. I think however, that he is entitled to, and ought to receive, a Cardinal's 'Hat.' Neophytes are generally the most zealous.' [Communicated.

A Discourse, delivered at the Dedication of Divinity Hall, Meadville, Pa. Oct. 24, 1844. By Rufus P. Stebbins, Principal of Meadville Theological School.

We find this discourse published in the Christian Palladium for January 8th, 1845. It is found on the text, 2 Epistle to Timothy, ii. 15. 'Study to show thyself approved unto God, a workman that need not be ashamed of his work—rightly dividing the word of truth,' and its subjects are 'the necessity of thorough theological education to a Christian minister, the peculiar advantages which are furnished by a Theological School for this purpose, and the manner in which it must be conducted to answer its end.' Mr. Stebbins discussed these topics with ability and discrimination, with an earnest and manly eloquence. From the last topic, the manner in which a Theological School should be con-

ducted to accomplish most successfully its great work, we extract the following pass age.

'In the third place a Theological School to answer its design should inspire the student with an *invincible love of truth*. The attainment of truth is his object; he must, therefore be trained to seek it for its own sake. He must not inquire after the opinion of the multitude or of the fathers. He must not undertake to make the Scriptures speak the language of creeds, or synods, or convocations. He must seek for the mind of the spirit, and that alone. He must love the truth more than place, or power; he must cleave to it closer than to fame or fortune; he must cherish in his heart a love of it superior to all the blandishments of popular favor, or the bitterness of popular reproach. The minister is to lead, he is not to be led. And he is to lead by the light that is given to himself out of the sacred oracles. The temptations of place and favor, and the fear of reproach and excision, are always operating with great power upon the human mind. Scales gather on the eyes so that they cannot see the truth, or if they see it, it is only as the blind man in the gospel saw men, as trees walking. A love of truth, and a desire to follow wherever it leads, be it down to Gethsemane or up to Calvary, should be instilled deeply into every mind.—We have time-servers enough. We have men enough who commence studying—if such a process can be called studying,—to *prove* a preconceived opinion, not to inquire calmly and with the best helps whether it be true. We have institutions enough where the mind is made timid, and confined within the crampled iron enclosure of a few hard formularies—a love of sect, of opinion, of party is cherished, not a love of truth by whatever sect received, by whatever party maintained. This noblest, divinest trait of character has been despised, and discarded. The narrow confines of party and sect have been established as the boundaries of truth, and like children, some honest yet timid souls have been frightened by the solemn countenances and sepulchral tones of those who have admonished them from looking beyond the barrier. They are exhorted to strengthen and prop up their *old prejudices*, and give them all the plausibility, and reasonableness they can.—But those who, having already chrystalized their chaotic conjectures, and finding them feeble reflectors of light, undertake to polish them, will commence a labor which will grow upon their hands; the more the real substance is exposed to the light, the more worthless and useless will it appear. To drop the figure. If such as have sworn fealty to a set of opinions without examination 'enter upon a free and honest examination of the Scriptures, they will find, if they have the courage and fortitude to persevere, and the discernment to distinguish between things that differ, that they have more to unlearn than to learn,' and that the first step to success is to wash in some Bethesda, the scales of prejudice from their eyes. Here let the limits of sect, and the watch-words of party be spurned.—Let the student be urged to seek for truth everywhere, and for truth alone. Let no one come to this school to rivet tighter the opinions which he now embraces. Let him not come here to prop up his tottering creed. Let him come to seek truth, and having found it, let him proclaim it to the world in the simplicity and power which belong to it without respect to persons or sects, without seeking the favor, or fearing the frown of man, be he priest or prince, primate or pope.

In the next place the student in a theological school should be inspired with a fervid zeal.—Having laid a deep and strong foundation in thorough, mental discipline, freedom of inquiry, and an invincible love of truth, let a fervid zeal be kindled in the heart. We wish for no cant words, no hypocritical faces, no mock solemnity; we do not wish for noise, and rant, and vaporing; we wish for that fervid utterance which truth adopts, and loves. A man who is sensible of the deep and vital importance of Christianity, cannot, if he would, be cold, and monotonous, and indifarent, and soporific. If he understands the condition of mankind, and feels that their only hope of rescue is in the everlasting gospel he will not utter its truths coldly, in a stupid, careless manner. His face will glow as did the Hebrew prophet's when he came down from the mount where he had communed with God, his tones of voice will be expressive of deep feeling and interest, they will not fall like lead upon his hearars. His whole frame will sympathize with his conviction of the truth of what he utters, and those who came to scoff will retire to pray. We want no cold toned repeaters of other men's thoughts, whose words freeze as they fall; we want men who shall kindle their zeal at the altar of God, and speak in glowing words to man, and in warm sympathy with his condition, and thus win him up to God and duty. This zeal of which I speak is not the product of outward excitement. It is not the passions chafed into madness by horrible images and crowded rooms, and tumultuous assemblies, it is the earnest utterance of the deepest convictions of the soul. It would be, perhaps, as strong in solitude as in the crowd.—We wish to awaken so strong a love of truth, so clear a perception of the way to save men, and redeem the world from ignorance and sin, that the whole heart shall burn to utter the oracle for its own sake; which will endure hardship—deprivation, self-denial to proclaim the unsearchable riches of the gospel. Here let fervor be united with knowledge. Here let zeal be united with a well disciplined mind, and truth-loving spirit. Here let not the fire on the altar grow dim while the sacrifice is preparing.

Rev. Milton P. Braman's Election Sermon. This discourse has the same qualities that are exhibited in other of Mr. Braman's productions,—strong, clear thought, sound good sense, high toned conservative principles, and a vein of wit and satire, that utters things that sound queer in the pulpit, but which are so good and true and just as illustrations, that although they force one to smile, he cannot wish them unsaid. The appropriate design of this Election sermon was to suggest considerations which indicate the perpetuity of our republican liberty. These and the dangers that are apprehended he discusses at some length but in an interesting and able manner.

We give the following passage from some of the closing considerations.

'There need to be exacted a higher degree of moral principle in public men.

The question has been recently discussed, whether it is right, under any circumstances, to give our suffrage to a candidate for public office, whose moral character is defective. Now, without assuming the truth or falsity of any charges which have been brought recently against candidates for political stations, I do not hesitate to assert, that, when the moral defect is not of such a kind, or of such extent, as necessarily to corrupt the whole character of the man, and render it unsafe to commit to him any civic trust, and when the choice lies between such an individual, and one still more liable to imputation, or if without moral stain, one who is incompetent, or whose political principles, however honestly entertained, we think disastrous to the interests of the country, there can be no reasonable doubt about the question.

But it is said, that we are not at liberty to choose between two moral evils. I deny that in such a case there lies a choice between two moral evils. The observation is founded on the utterly and most obviously false assumption, that in choosing a candidate to public office, we necessarily choose or sanction all that is defective in his principles and character. If this principle is a sound one, then we choose between two moral evils whenever we discharge our duty at the polls. For where is the man without moral imperfections? And if we choose or give countenance to whatever may be wrong in his character, when we elect him to office, no matter how small his blemishes may be, we violate the principle as really, as though they were the greatest crimes under heaven. Religious opinions are as much a part of character as conduct. Of course, whenever an individual of one denomination casts his vote for a candidate who is connected with another, he gives his implied approval to those theological tenets, which he at the same time regards not only as unwarranted by scripture, but perhaps as directly opposed to their whole tenor, and of most fatal tendency. Let those who adopt the principle under discussion be tried by their acts, and be consistent with their assumptions. But whilst it must be conceded that individuals and parties may be so situated, as to be under an obligation to elect men to office, whose moral habits they cannot approve, there is great wrong in the state of the *community* which creates this necessity. There is not such a dearth of men, able, experienced, and abundantly competent to discharge the functions of the civic offices of the nation, and whose private characters are free from stain, as to shut up the *community* to the necessity of selecting those whose habits are offensive to the tastes of the better part of the people. Let us endeavor to raise the standard of moral, as well as political, qualifications in the candidates for political trusts.'

Manual of Parliamentary Practice. Rules of Proceeding and Debate in Deliberative Assemblies. By Luther S. Cushing. Boston. William J. Reynolds. 1845.

We are not judges of the subject matter of which this book treats, but Judge Cushing's long experience as Clerk of the House of Representatives, and his well deserved reputation for eminent ability in that office must have qualified him to prepare a work of this kind, correct in its principles and well adapted for general use. In a community like ours, where every man may be called at some time to be a member of a legislative body, and where gatherings of the people are continually held whose proceedings must be regulated by parliamentary rules, a brief manual like this, is a valuable and needed book.

Where religion flourishes, the people prosper. We understand that the Society in Walpole under the pastoral care of Rev. Mr. Willis, was never in a more flourishing condition. The salary is raised by annually renting the pews, which have all been readily taken. Perfect harmony and good will exist among its members. Some recent beautiful and chaste additions have completed the furniture of the house. The industry of the Juvenile Sewing Society has furnished an elegant marble font and a communion table. A young lady of the Floral Society has presented an alabaster flower vase of beautiful workmanship. The house is brilliantly lighted for evening meetings by large solar lamps; the liberal gift of a gentleman now residing in Walpole. The Sabbath evening services consist, sometimes of a sermon; but more frequently of explanations of Scripture, extemporaneous addresses, and original written communications. Among the latter is the following

HYMN.

Brothers, sisters, welcome here,
Welcome to our altar dear,
Come with us and shed a tear
Of gratitude and love.
God has built this temple sure,
For His holy worship pure;
May its walls through time endure,
When we have gone above.

On that cross the Savior bled,
Here he breaks his heavenly bread,
Come, then, brothers, and be fed
On manna—grace and truth.
Oft our children you may see
'Round that font of parity,
Which their hands have given free
To innocence and youth.

Lo, we stand on holy ground,
Walled by silent teachers round;
No rude hand shall there be found,
To desecrate the place.
In our garden here below,
Where fresh streams of mercy flow,
Virtue's flowers more pure shall grow
Than those in yonder vase.

Here our father often sends
Holy zeal and *generous friends*,
And his blessing still attends
The labor we've begun.
Let our prayers ascend on high,
That God our hearts would purify,
And in this house be ever nigh;—
Here let His will be done.

(New Hampshire Sentinel. Dr. Morse.

We are happy to quote the following favorable notice, from the Lowell Journal, of the Ministry at Large lately established in that place.

'The Ministry at Large. Our readers will recollect an allusion, in one of the letters from the editor, to the 1st Quarterly Report of Rev. Horatio Wood, the Minister at Large, which was made at the Unitarian Vestry, a fortnight since. Having had the pleasure of listening to Rev. Mr. Wood's remarks on that occasion, we have thought a brief sketch of them would be interesting to our readers.

Mr. Wood stated that he had been employed as Minister at Large but ten weeks, during which time Sunday services have been regularly held at the Hamilton Chapel, on Middlesex street. The number in attendance at first was small, but he has an audience now of two or three hundred. Many of these had not attended church for years, and many were got out to meeting by the personal efforts of the pastor, who furnished from the fund suitable clothing, &c. Some of them were intemperate men, who have been encouraged to reform. The Sunday School has increased from *four* to *one hundred*, and most of the scholars were found not to be connected with any school; some of them were habitually profane and Sabbath breakers, but are now regular attendants at the school. Connected with the Chapel is a room for the deposit of clothing, and 80 garments have been distributed for Sunday wear.

Mr. Wood's labor out of the Chapel has been in visiting those without pastoral care, and the abodes of poverty and sin, in order to ascertain and supply the temporal and spiritual wants of the inmates. In a case of poverty, his aim has been, 1st, to see it at home; 2d, to learn from different sources the real need and character of the family; 3d, to ascertain the causes of poverty, with an aim to remove them; 4th, to help the poor through themselves, or in such a way that they may not depend upon charity. The vicious poor are aided not at all, or only so much as to save them from suffering, but an effort is made to lead them to the ways of virtue. In a case of sin, advice, warning and exhortation have been freely given. The causes of poverty, as far as they had come under his observation, Mr. Wood mentioned as follows: Intemperance, licentiousness, shiftlessness, idleness, widowhood, large number of children, sickness, and want of employment. About 40 families, among the most destitute in the city, have been assisted with wood, provisions and clothing. Physicians and medicine gratis, have been provided by the Lowell Dispensary, a very useful institution. Employment has been procured for a number. The effect has generally been to encourage to greater exertion on the part of the discouraged sons of poverty, and to cheer them in the endurance of their trials.

The subject of street begging was touched upon by Mr. Wood, who said the practice ought to be discouraged, and aid never granted without a knowledge as to the circumstances of the case. Much imposition has been practiced upon the people. Two young women are now daily practising deceit upon the good inhabitants of Lowell, and obtaining aid which should be given to the meritorious suffering, of whom there are many. Mr. W. said that if people would send beggars to him he would inquire into their cases and find out if they were worthy of relief, see that they do not suffer, and give them the counsel they need.

Many cases of poverty and destitution were mentioned as having been relieved. We believe this Ministry has been, even in the short time it has been in operation, the means of doing great good to the young, the erring and the poor. It has had generous aid, and commends itself to the liberal encouragement of the charitable of our city.'

INFLUENCE OF THE TRADING SPIRIT ON SOCIAL LIFE.

It is rare to find a virtuous American past middle life, who does not regard amusements of all sorts either as childish or immoral; who possesses any acquaintance with our tastes for the arts, except it be a natural and rude taste for music; or who reads any thing except newspapers, and only the political or commercial columns of those. It is the want of taste for other things than business which gives an anxious and unhappy turn to our minds. It cannot be many years before the madness of devoting the whole day to the toils of the counting-house will be acknowledged: before the claim of body and mind to relaxation and cheerful exhilarating amusement will be seen. We consider the common suspicion which is felt of amusements among the thoughtful people to be one of the most serious evils to which our community is exposed. It outlaws a natural taste, and violates and ruins the consciences of the young, by stamping as sinful what they have not the force to refrain from. It makes our places of amusement low, divides the thoughtful and the careless, the grave and the gay, the old and the young, in their pleasures. Children are without the protection of their parents in their enjoyments. And thus, too, originated one of the greatest curses of our social state—the great want of intimacy between children and parents, especially between fathers and sons.

The impulses which incline to pleasure, if opposed, tend to vice. Nature finds a vent for her pent-up forces. Alas! for what are called strict morals in this view: when, by an unnatural restriction, innocent and open pleasures make way for secret vices or sins of the heart.

While the commercial spirit in this extravagant form gives a certain sobriety and moral aspect to society, it occasions an excessive barrenness of real moral excellences. This is a very difficult and delicate distinction to render popularly apparent, although of the most vital and substantial reality. There is a very great difference between what are called strict morals, and morals that are really profound in their sources, and pervading in their influence.

We are more strict in our morals in the Northern States than any where in the world, but it is questionable whether our morality is not of a somewhat inferior quality, and in too narrow view. It is artificial, conventional. There is no quarter of the earth where the Sabbath is so scrupulously observed—where religious institutions are so well supported—or where more abstinence from pleasure is practised. The great virtue of industry prevails. Overt sins are more rare here than elsewhere. As far as morality is restrictive in its nature, it has accomplished a great work in America. The vices or sins which are reducible to statute, or known by name, are generally restrained. We have a large class of persons of extraordinary propriety and faultlessness of life. Our view of morals has a tendency to increase this class. Our pursuits are favorable to it. The love of gain is one of the most sober of all desires. The seriousness of a miser surpasses the gravity of a devotee. Did not every commercial city draw a large body of strangers to it, and attract many reckless and vicious persons, it would wear a very solemn aspect. The pleasure seeking, the gay, the disorderly, are never the trading population. Large commercial cities tend to great orderliness and decency of manners and morals. But they also tend to very low and barren views of moral excellence. And the American spirit of our day illustrates this. Our moral sense operates only in one direction. Our virtues are the virtues of merchants and not of men. We run all to honesty, and mercantile honesty: we do not cultivate the graces of humanity: we have more conscience than heart, and more propriety than either. The fear of evil consequences is more influential than the love of goodness. There is nothing, hearty, gushing, eloquent in the national virtue. You do not see goodness leaking out from the full vessel at every motion it feels. Our goodness is formal, deliberate, premeditated. The upright man is not benevolent, and the just man is not generous. The good man is not cheerful. The religious man is not agreeable. In other words our morals are partial, and therefore barren. It is not generally understood how great scrupulousness of character may be united with great selfishness, and how, along with a substantial virtue, there may exist the most melancholy deficiencies. This seems to be very common with us, and to be the natural result of our engrossing pursuits.

Every one minds his own business, to the extreme peril of his own soul. The apostolic precept, Mind not thine own things, but also the things of another, is in danger of great neglect. Our social condition makes us wary, suspicious, slow to commit ourselves too far in the interest of others. The shyness of the tradesman communicates itself to the manner of the visiter; we learn to live within ourselves; we grow up unsocial, unfraternal in feeling; and the sensibility, the affection, the cordiality, the forth-putting graces of a warm and virtuous heart, die of disease. For our part we are ready to say, let us have more faults and more virtues; more weakness and more graces; less punctilio, and more affluence of heart. Let us be less dignified and more cordial; less sanctimonious and more unselfish; less thriving and more cheerful; less toilsome and more social.

We want, as a people, a rounder character. Our humanity is pinched; our tastes are not generous. The domestic and social virtues languish. The dearest relations of life are stripped of beauty; a wretched utility usurps that proper theatre of beautiful sentiment, our very homes. Children grow up unknown to their parents. The mature despise their own youth, and have no sympathy with the romance, the buoyancy, the gayety of their children. Enterprise is only enthusiasm. We grow to be ashamed of our best affections. We are afraid to acknowledge that we derive enjoyment from trifles, and make apologies for being amused with anything. Thus is the beautiful field of life burnt over, and all its spontaneous flowers and fruitage destroyed; a few towering trunks alone redeeming the landscape. Happiness is made up of little things, and he who would be happy at all, must enjoy the little things day by day. So fraternal love, benevolence, virtue, consists in small acts prompted by love and binding the day with a chain of delicate moral links. Character, too, is the result of right purposes and pure feelings, and generous emotions, exercised upon trivial occasions day after day; and heroic and high virtue is the necessary result of this mode of life. We fear that the ruling passion of our community, the habits of business which it has established, the anxious and self-concentrated mind which ensues, the morals which it engenders, are very hostile to anything like perfected humanity. [N. A. Review.

THE NEW WAY TO KEEP THE FLOCK.

What do you do, when unbelief
Is trumpeting its views!
Why, put it in the pulpit, sir,
To keep it from the pews.

Erratum. The 1st page, 3d column, 12th line from the top, for *presented* read *represented*.

The Cherokees. John Ross, principal chief, Richard Taylor, John Looney, William S. Coodey, Aaron Price, Moses Daniel, T. Walker, and John Spears have been appointed a delegation to the National Council of the Cherokee Indians, and directed to proceed to Washington without delay, with full power to negotiate a treaty that will embrace and settle all matters which are open between their people and the Government of the United States. [Nat. Intel.

Cost of Intemperance. The report of the Secretary of State of New York has shown that out of the $500,000 spent annually in New York for the support of the poor, one half of this enormous tax can be traced to intemperance.

A Salute. One hundred guns were fired, at noon on Saturday, by the naval vessels on this station, in honor of the birth-day of Washington.

LEGISLATIVE.

Friday, Feb. 21.

In Senate. Sundry papers from the House were disposed of in concurrence.

Mr. Child, from the Standing Committee on Railways and Canals, reported a bill to incorporate the Winchendon Railroad Company.

Mr. Lawrence from the Joint Special Committee on Water, reported a bill to incorporate the Grafton Aqueduct Corporation.

Mr. Copeland, from the Committee on Banks and Banking, reported a bill to establish the Lancaster Savings Bank.

Numerous reports of Committees were accepted.

Five bills were passed to a third reading; and eight bills and four resolves were passed to be engrossed.

In the House. Bills to increase the duties and establish the salary of the Attorney of the Commonwealth for the County of Suffolk; requiring Constables to give bonds in certain cases, were passed to be enacted.

Resolves were passed on the petitions of Caleb W. Loring, Trustee, and Betsey Barrows, and respecting the admission of Harriet N. Ranney to the Asylum at Hartford.

Resolves on eleven different subjects were read a second time and ordered to a third reading; one other was ordered to be engrossed.

Various reports of committees were accepted.

Nineteen bills were read a second time and ordered to a third reading.

Ten bills were ordered to be engrossed.

Saturday, Feb. 22.

In Senate. The Secretary came in with a message from the Governor, transmitting certain resolves from the State of Delaware, concerning the annexation of Texas; also resolves of the State of Alabama, relating to the various matters of national policy. Read and sent down.

The following engrossed bills and resolves were passed to be enacted:

Bills—authorizing Edward A. Raymond to extend his wharf; to increase the duties and establish the salary of the District Attorney for Suffolk; requiring constables to give bonds in certain cases; concerning notes payable on demand.

Four Bills passed to a third reading; and five bills and one resolve passed to be engrossed.

In the House. Numerous petitions, &c. were presented and referred.

On motion of Mr. Dwight of Boston, a Committee was appointed to consider the expediency of repealing the resolve passed Feb. 13th, 1837, which provides for the payment of the State Director of the Western Railroad from the State Treasury.

Sundry reports of committees were made, some of them accompanied by bills.

The bill establishing the salaries of the First and Second Clerks in the Secretary's office was considered and ordered to a third reading.

The bill establishing the salary of the Messenger to the Governor and Council was next taken up.

The bill to punish seduction, and for other purposes, was next taken up, and a debate arose thereon which lasted till near the close of the session.

Fire. Yesterday (Sunday) afternoon about 4 o'clock, Thaxter's nautical instrument manufactory, in the upper room of the building on the corner of Broad and State streets, was considerably damaged by fire, which was extinguished before extending to other parts of the building.

On examination, says the Advertiser, it was found that the whole trouble was caused by a bottle of phosphorus, a portion of which had escaped and spread upon the floor. Nothing was found to be burnt, and the only damage was caused by the water thrown into the building. Messrs Henry Morton & Co., dealers in oil and soap, occupied the first floor, and their stock was somewhat injured. But the greatest damage was done to the stock of nautical instruments, charts, spyglasses, &c., in the shop corner of Broad and State streets, formerly belonging to Mr. Samuel Thaxter deceased, the shop being separated from that of Mr. Norton, by a wooden partition only.

New Steamers in Boston Harbor. Several new steamers are, we hear, about to be built for this quarter, viz: one to be run between Boston and Nahant; one to be run between Boston and Hingham; two or three propellers, to be run from Maine to Boston; and one to tow vessels to and from Medford, and other places in the harbor and its vicinity. These steamers are in addition not only to the steamboats now in use here, but to the iron Ice Steamer, now building at East Boston, and the iron Steam Cutter of the United States, nearly finished at South Boston. They will all be in active service in a few months; so that by next winter, we shall, independent of the steam frigates to be stationed in this port by the Government, possess large and substantial steamers enough to keep the bay constantly clear from ice, and at the same time, render important aid to vessels coming on to the coast, in severe storms and seasons. [Atlas.

City of Boston. In the Board of Aldermen Feb. 22, 1845. The Board proceeded to examine the returns of votes from the several Wards for Mayor and three Aldermen. They found the whole number of votes for Mayor to be 9562

Necessary for a choice,	4777
Thomas A. Davis had	4865

and he has been duly elected mayor of the City of Boston for the current year.

The whole number for Aldermen is	9492
Necessary for a choice,	4747

No person having had a majority of votes, there is no choice of Aldermen.

Attest, S. F. McCleary, City Clerk.

It will be seen that there has been no election of Aldermen.

Writ of Error in the Case of Dorr.—The Supreme Court have granted the writ of Error prayed for in the petition of Thomas W. Dorr. The Governor and Attorney General have been cited in behalf of the state to appear on the first Monday of December next, to hear the question argued.

The effect of this will be merely to try the question whether the Constitution and laws of the United States have been violated by the action of this state in the trial of Dorr for treason. [Providence Transcript.

The Hon. Henry W. Dwight, of Berkshire, formerly for some years a member of Congress, died suddenly on Friday evening at the Franklin House, New York, from congestion of the brain and bowels. His remains were next morning conveyed to his late home in Stockbridge.

Foreign Ministers. The appropriation bill which has just passed the House of Representatives, makes provision for a Minister to China, and also for outfits for new Ministers to all the great courts at which the United States have ambassadors.

A committee of the citizens of Augusta, Me. have ascertained that for ten thousand dollars the channel of the Kennebec can be cleared so as to allow steam boats to come up to its wharves and make the town what Bangor is to the Penobscot.

The barn owned by Mr. Geo. Cummings, in Freetown, was entirely consumed by fire on Friday morning, together with from 10 to 12 tons of hay, 8 or 10 head of cattle, carriages, farming utensils, &c.

A colored man was recently sentenced in St. Louis, to the penitentiary for ten years for manslaughter. The quarrel out of which this grew, took place at a card table; the matter in dispute was two bits.

Fast in Connecticut. Gov. Baldwin of Connecticut has appointed Friday, the 21st. of March next, to be observed throughout the State, as a day of fasting, humiliation and prayer.

The widows of President Madison and General Alexander Hamilton lately dined with President Tyler. Their aggregate ages are more than 170 years.

Wind-Fall. We learn that Mr James Cameron, of Nashua, is one of three heirs to about $75,000, left by some of his family in Canada. [Nashua Telegraph.

From Mexico. At the last accounts the wife of Santa Anna was in prison with him at Perote.

CONGRESSIONAL.

Wednesday, Feb. 19.

In Senate. Mr. Choate presented a memorial from Erie county, New York, praying that Canada may be annexed to the United States, whenever Texas is admitted to the Union.

Mr. Dickinson presented a resolution from the Legislature of New York, in favor of the Bill which has passed the Senate for the reduction of the rates of postage.

Mr. Henderson being entitled to the floor, proceeded to offer his views in favor of the constitutional right of admitting new States into the confederacy.

Mr. Barrow followed, and was speaking when the mail left.

In the House. The House was engaged until a late hour on the General Appropriation bill. The appropriation for furnishing the President's House was brought up in another bill, passed the Committee and ordered to be reported to the House. Whether it will pass there remains to be seen. This appropriation has caused much contention among the democratic members in debate. Mr. Pettit, of Indiana, said that gentlemen had contended for republican simplicity in the arrangements about the White House. He wanted to know whether their notions of democracy and republican simplicity would lead them to go bareheaded and barefooted, even in the winter time? It would be just as reasonable to do so, as to oppose this bill on the ground of republican simplicity.

Thursday, Feb. 20.

In Senate. The bill to provide for the payment of claims of American citizens for French Spoliations prior to 1800 was discussed to-day in the Senate, and Mr. McDuffie warmly opposed it as unfounded originally, and as long ago lost all claim on the score of equity by the transfer of the claims for a mere trifle to speculators.

Mr. Choate, in reply, mentioned that the bill did not provide for the payment in full of any but the original claims.

The subject was postponed. Mr. Benton will debate it.

Oregon.

The President has informed the Senate that he deems it incompatible with the public interests to comply with their request by communicating the instructions given to the American Minister in London on the subject of Oregon. He says, however, that considerable progress has been carried on in a very amicable spirit between the two Governments, and that there is reason to hope that it may be terminated and the negotiation be brought to a close within a short period.

Annexation.

This subject has again been taken up. Mr. Colquitt, of Georgia, spoke in favor of the measure. In the course of his remarks, he said that he professed to be a follower of Christ, at however great a distance, but he did not use the mantle of religion to cover schemes of ambition or the gratification of sectional hostility, or the promotion of fanatical philanthropy. The Christian religion arose in the darkest period of the most oppressive domestic bondage. But did Christ make war upon all the institutions which he found around him? He sought to alleviate the condition of humanity—to soften, and not to dissolve the bonds of the slave. He would say nothing about the question of slavery in the abstract, but was content to stand upon the ramparts of the Constitution, and defend the right of the Southern people to their slaves as property. It was not the people of the South who brought them here and made them property. It was done by the people of the East and North who had laid the foundation of their fortunes by the African slave trade, and by the transportation to, and sale of slaves in, the South.

The Southern people were forbearing, but when the time came, they were ready to fight for the maintenance of their rights.

Mr. Simmons replied, and remarked that no assault had been made here upon the domestic institution of the South.

The discussion, he had supposed, had relation to a foreign state and its institutions.

Mr. S. had not concluded when the Senate adjourned.

In the House. A message was received from the President, communicating despatches from Mr. Wise, in relation to the means and devices by which the slave trade is continued.

The President calls the attention of Congress to the fact that some of our citizens are concerned in the nefarious traffic. Our vessels are chartered by English brokers in Brazil at so much a month—they take a new crew in Brazil and go to the coast of Africa with merchandize, which they exchange for slaves. The message gives an accurate account of the process by which the penalties of the law are evaded.

It would seem, from an examination which had lately taken place at Rio, that British subjects as well as American citizens were deeply concerned in the traffic.

The message shows that the measures hitherto taken to suppress the traffic do no good. The slaves recaptured are sent to the British islands as apprentices. He suggests that means should be adopted to prevent the participation of Americans in the trade.

Friday, Feb. 21.

In Senate, after the transaction of some unimportant business, the Annexation question again came up, and Mr. Simmons of R. I. made a strong speech against the measure.

In the House the General Appropriation bill was debated, amended, hammered over, turned inside out, and left just about where it was before.

The latest accounts from Washington gives us reason to apprehend that the Texas resolves of the House will pass the Senate, after all. Senator Merrick of Md. has gone over to the Texas side, making three whigs who will vote for the measure. All depends now on Benton and the Ohio Senators.

The Mail says that the Odeon has been purchased for the purpose of erecting a block of warehouses on a magnificent scale.

☞ TEMPERANCE SABBATH EVENING.—The Rev Thomas P. Hunt, the Drunkard's Friend, and well known advocate of Temperance, will speak at the Tremont Temple on Sabbath evening, March 2, at 7 o'clock. Excellent Music on the occasion. Admission 6¼ cents, to defray expenses.

MOSES GRANT, Pres. B. T. A. S.
F. R. Woodward, Sec'y. mh1

☞ UNION PASTORAL ASSOCIATION.—The next meeting will be held at the house of Rev C. A. Bartol, in Boston, on Tuesday, March 11th, at 11 o'clock. By order of the Secretary. mh1

☞ Rev JAMES FREEMAN CLARKE will deliver an Address before the Boston Young Men's Total Abstinence Society, (to-morrow) Sunday evening, at the Masonic Temple. Services to commence at 7 o'clock. All are invited to attend.

mh1 EDWIN A. WADLEIGH, Rec. Sec.

☞ N. B. The meeting which those interested in abolishing Capital Punishment proposed to hold for the benefit of Rev Chas. Spear on last Sunday evening, at the Universalist Church in School st, was postponed on account of the inclemency of the weather, to next Sunday evening.

Mr Spear deserves well of the friends of humanity. mh1

☞ NEW RELIGIOUS SOCIETY. The Religious Society lately organized, under the name of the 'Church of the Saviour,' will hold its services, morning and afternoon, at the Old South Chapel in Spring Lane, until further notice,—to commence on Sunday next.

All persons so disposed are invited to attend. mh1

☞ NOTICE. The Office of the American Peace Society is removed from No 13 Tremont Row, to No 22 Cornhill. mh1

☞ DR. GANNETT'S LECTURES. The fifth Lecture of the Course by Rev Dr Gannett, will be delivered to-morrow evening, at his Church in Federal street. Services commence at 7 o'clock. mh1

MARRIAGES.

In this city, on Sunday, 23d ult, by Rev R. C. Waterston, Mr I. G. Curtis to Miss J. F. Britton, both of Boston.

In Newburyport, 18th ult, Mr James M. Southwick of Roxbury, to Miss Sarah Martin of N.

In South Weymouth, 23d inst, by Rev Mr Denham, Mr Wm Healy of East Weymouth, to Miss Phebe H. Hollis of S. W.

In Bedford, 11th ult, by Rev Mr Emery, Mr John R. Bowen of Charlestown, to Miss Harriet H. Dane of B.

In Templeton, 12th ult, Mr Horatio N. Tower of Worcester, to Miss Emeline, daughter of Jotham Goodnow, Esq. of T.

DEATHS.

In this city, 22d ult, of lung fever, George A. Hovey, 1 year.

19th ult, of consumption, Helen Frances, daughter of Thaddeus Consant, 16 years.

21st ult, widow Honora Powers, 57.

29th ult. Mrs Mary Seaward, (after a sickness of 8 years,) wife of George W. Seaward, 52.

21st ult, Henry Sargent, Esq. 74.

21st, Capt Elijah Adams, 83.

In Charlestown, 24th inst, Mr Sylvester M. Hooper, 29.

22d inst, Ann Hiscock, 15.

In Gloucester, Mr Aaron Wheeler, 84.

In Haverhill, Mr Caleb Webster, 82.

In Southborough, 22d ult, suddenly, Dr Joel Burnett.

In Ipswich, very suddenly on the morning of the 17th ult, Miss Caroline G., daughter of the late Capt John H. Harris, 39.

In New York, 21st ult, at the Franklin House, of congestion of the brain, Hon Henry W. Dwight. His remains were taken for interment to Stockbridge, Ms. his late residence.

☞ Whole number of deaths in Boston, for the week ending February 22, 43. Males, 22; Females, 21; Stillborn, 7.

Of consumption 10, infantile 4, accidental 1, hooping cough 1, canker 1, palsy 1, liver complaint 1, teething 1, lung fever 5, scarlet fever 3, brain fever 1, fits 1, dropsy on the brain 1, dropsy 3, croup 2, ulcers in the throat 1, inflammation on the brain 1, typhus fever 1, old age 1, worm fever 1, suicide 1, paralysis 1.

Under 5 years, 23; between 5 and 20 years, 5; between 20 and 60 years, 12; over 60 years, 3.

History of the Sabbath. The History of the institution of the Sabbath Day, its uses and abuses; with Notices of the Puritans, the Quakers, the National and other Sabbath Conventions, and of the Union between Church and State. By William Logan Fisher; 12mo, pp 194, price 25 cts.

For sale by James Munroe & Co., 134 Washington, opposite School st. mh1

Norton's Statement of Reasons.—A Statement of Reasons for not believing the doctrines of Trinitarians, concerning the Nature of God and the person of Christ. By Andrews Norton; 12 mo.

For sale by James Munroe & Co., 134 Washington, opposite School st. mh1

Smith's Weekly Vol. No 9, completes Mrs Houston's Sketches of Texas, and begins a well told Tale entitled the Smiths. This work is rendering a well chosen selection of Books accessible. For sale by Jordan, Swift & Wiley. mh1

Rev. Theodore Parker's Writings.
Discourse on Religion, 1 vol 8vo.
Critical and Miscellaneous Writings, 1 vol 12mo.
De Wette on the Old Testament, 2 vols 8vo.
The Excellence of Goodness, pamphlet, 12½c.
A Sermon on Slavery, do, 6 cents.
The Transient and Permanent in Christianity, pamphlet, 20 cents.
The Relation of Jesus to his Age and the Ages, do, 12½ cents.
For sale by James Munroe & Co., 134 Washington, opposite School st. mh1

South Carolina Controversy. Remarks upon the Controversy between the Commonwealth of Massachusetts and the State of South Carolina, by a Friend to the Union. This day published by Crosby & Nichols, 118 Washington street. mh1

Fine Black Ink. The subscribers beg leave to call the attention of the public to the very superior article of black Ink manufactured expressly for them by practical Chemists. It has stood the test of years, and is found to retain its lustre through any length of time. It flows readily, does not clog the pen and is warranted not to contain acid or any substance which will corrode Metallic pens. Reference can be given to Public Institutions where it has been tried and pronounced fully equal if not superior to any Ink in the market. Sold by the gross, dozen or single bottle, by Crosby & Nichols, 118 Washington st. mh1

Milton Academy. The Spring Term of this Institution will commence on Tuesday, Feb 25th; the Summer Term, on Tuesday, May 27th, and continue eleven weeks each. Scholars received at the beginning, or middle, of a Term, but in no case for less than a Quarter.

The Academy is pleasantly situated near the centre of the town, about eight miles from Boston; and has connected with it a good Chemical and Philosophical Apparatus.

Board can be obtained in good families, and on reasonable terms; and a small number can be accommodated in the family of the principal.

Tuition.—Languages, $7,00; English Branches, $3,00.

Monthly Reports of each pupil's attendance, delinquence, and general conduct, will be sent to parents and guardians. E. J. Marsh, Principal.

Milton, Feb 22, 1845. 1stf mh1

New Remedy for Bronchitis, Hoarseness, Colds and Influenza. The *Bronchial Comfit.*

This preparation is intended to allay all irritation of the Larynx, or Bronchial Tubes. It will be found equally servicable in cases arising from chronic inflammation, and those caused by the transient effects of colds. Its properties are such as to impart a soothing and mollifying sensation to the membranous surfaces, when excited, whether by the effects of influenza, or of unusual exertion in public speaking, and other uses of the vocal organs.

We have certificates from numerous clergymen, vocalists, and others, of the great value of the Bronchial Comfit, both as a curative and an aid to the flexibility of the organs of Speech.

Jordan, Swift & Wiley, sole Agents, Bookstore 121 Washington, opposite Water st.

☞ Agents wanted in every section of the United States. mh1

The Christian Examiner and Religious Miscellany, No. CXXVIII. for March 1845.

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8. Life and Discourses of the late Rev G. W. Wells.
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This day published by William Crosby, 118 Washington st. mh1

The Child's Friend, for March, 1845.—

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The Sunday School Teacher's best time for preparation.
The Card House.
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Just published by L. C. Bowles, 118 Washington st. ml

The Monthly Religious Magazine, for March.

Just published, by L. C. Bowles, 118 Washington st.

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De Profundis Clamavi.
Hearing and Preaching.

Intelligence.

Installation at Marlborough, Mass.
Massachusetts Anti Texas Convention.
Items. mh1

Church Bells. *Henry N. Hooper & Co.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in setts accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of Bronzed orOr-molu finished Chandeliers and Lamps. 1y f22

German Philosophy. Sketches of Modern Philosophy, especially among the Germans. For sale at Simpkins's, 21 Tremont Row. f22

Just Published. Life of Godfrey William Von Leibnitz, on the basis of the

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 19.

NIGHTLY REPOSE.

TUNE—'*Utica.*'

In slumber calm and sweet
I hope to pass the night,
Till notes of joy mine ear shall greet,
Which rise with dawning light.

Thee, Lord, my soul would bless,
For these refreshing hours,
When nature lays her burdens down,
And rests her weary powers.

How many still to whom
The night brings no relief!
For them my heart would intercede
With One, who feels for grief.

My Father's arm, that guards
And guides me all the day,
I trust to guard my slumbers too,
Till night shall pass away.

Prepare me, Lord, ere long
To close mine eyes in death!
And O! may humble praise to thee
Employ my dying breath. S. W.

[For the Register.]

THE DEPARTURE OF THE ISRAELITES.

Thy bondage is over!
The strong fetters are riven!
In vain with the Lord
Has tyranny striven!
Go forth to the desert,
Speed onward thy way!
The bright cloud is around thee!
To guide thee, by day.

Fear not the darkness,
Or peril, by night!
The Lord goes before thee
With pillar of light!
Let the sands sweep around thee!
Freedom is shine!
The birthright of man!
Thou canst feel, it is mine!

Thou hast left her proud idols
Of wood and of stone,
The splendor of Egypt,
Her altar and throne!
Her temples of beauty,
Of glory and grace
To seek in the desert
A home, and a place!

Waves open before thee
A path for thy feet!
Then rush back in power
Thy tyrant to meet!
Proud king! thou must yield!
Look thy last on the sun!
The waters roll o'er thee,
Thy race is now run! L. G. P.

[For the Register.]

HYMN.

Lord, we come to thee imploring
Strength and grace to keep our heart,
Thee, Creator, thee adoring,
Thee, we pray, 'true peace impart.'

Thou art good and kind forever,
Thou hast ever shown thy love,
Nought from thee our souls shall sever,
Nought from thee our hearts remove.

Grace and mercy thou didst send us
By thy well beloved Son,
Thou, our God, wilt still defend us,
Keep us till the vict'ry's won.

O may we, thy word obeying,
Grow in every Christian grace,
Holy truth in life displaying,
Till we see thee face to face.

Then with songs of joy and gladness
In the heavens we'll shout thy praise,
Then no more shall pain and sadness
E'er disturb our sacred lays.

Then shall faith become fruition,
Joy and peace shall ever flow,—
Now, O God, hear our petition,—
'Bless us till to thee we go.'

MISCELLANEOUS.

LABOR IN EUROPE.

After the destruction of the Roman Empire, the very first form which European civilization assumed, seems to have been contrived for the express purpose of oppressing and degrading labor. The Feudal system threw its strong and inextricable folds around the laborer. It was the most formidable fortress which was ever reared for enslaving labor; at its summit was the absolute sovereignty of all the lands in the realm, demanding from the barons, who were immediately beneath him in rank, those burdensome tenures which were due to him as their liege; in their turn, they not only extorted from their tenants all that the king demanded of them, but the still more exorbitant rights to which, by the law of feuds, they were themselves entitled. But at the very base on this most oppressive superstructure—under the superincumbent weight of king, lords and vassals—lay, despised and crushed, the laborer. The baron, whose only service to society and to man consisted in disturbing the one and slaughtering the other, was rewarded with castles, principalities, and feudal rights of unlimited extent and immense value. The freeman who sided the lord in services of rapine and bloodshed, held his rights and immunities by a tenure which was honorable and free. But the laborer who devoted his life to the cultivation of the soil, to the multiplication of comforts, to the production of wealth, and the sustenance of society, held the rights of living and breathing by a service whose only limit, in one respect, was indefinite extent, and in the other indefinite degradation.

Nor was the condition of the laborer in any degree superior where the law of feuds did not prevail. When William the Conqueror introduced that system into England, the condition of the laborer among the Saxon dignitaries who refused submission to his authority and continued to practice the customs of their ancestors, has been portrayed by the pen of an author whose words are authority upon all antiquarian subjects:

'His garment was of the simplest form imaginable—being a close jacket, with sleeves composed of the tanned skin of some animal, on which the hair had been originally left, but which had been worn off in so many places that it would have been difficult to distinguish, from the patches which remained, to what creature the fur belonged. The primeval vestment reached from the throat to the knees, and served at once all the usual purposes of body clothing; there was no wider opening at the collar than was necessary to admit the passage of the head, from which may be infered that it was put on in the manner of a modern shirt, or an ancient hawberk. Sandals, bound with thongs made of boar's hide, protected the feet, and a roll of thin leather was twined artificially round the legs, and ascending above the calf, left the knees bare, like those of a Scottish Highlander. The man had no covering upon his head, which was only defended by his own thick hair, matted and twisted together, and scorched, by the influence of the sun, into a rusty dark red color, forming a contrast with the overgrown beard upon his cheeks, which was rather a yellow or auburn hue. One part of his dress only remains, but that is too remarkable to be suppressed. It was a *brass ring, resembling a dog's collar, but without any opening, and soldered fast round his neck*, so loose as to form no impediment to his breathing, yet so tight as to be incapable of being removed except by the use of the file. On this singular gorget was engraved, in Saxon characters, 'Guith is the born slave of Cedric of Rotherwood.'

Degrading as were the habiliments of this poor laborer of the twelfth century, they but feebly show the debasement of his spiritual nature. His mind was a blank and a void; the unwritten precepts of his rustic seers—the gleanings of his own narrow experience—a few of the rudest practical arts—constituted the sum of his knowledge. Letters, those mysterious expressions of thought, conveyed no significance to his benighted intellect; books, those depositories of the accumulated wisdom of mankind—those organs of communication between the thoughts of all ages—those imperishable records of all that man has proved, divined or imagined—disclosed none of their effulgence and beauty to his vision. Loyalty and courage seem to have been the only attributes of his moral nature which were at all developed. His religion was a confused blending of the savage superstitions of his Ceclic ancestry, with the scarcely more elevated dogmas which he had imbibed at the mass and the confessional, while *cirilly* he was a 'born thrall,' with his owner's name inscribed upon his collar.

Magna Charta itself, which limited the power of the King, secured the rights of the baron, defied the service of the vassal, relieved merchants from all arbitrary tolls and impositions, and enacted that no *freeman* should 'be taken, imprisoned, or dispossessed of his free tenement and liberties, or outlawed or banished, or otherwise hurt or injured, unless by legal judgment of his peers, or by the law of the land'—contained only one meagre provision for the laborer with his hands—a provision which shows clearly that even by minds as enlightened as those who gathered at Runnemede, he was regarded only as a machine whose operations should not be interrupted. 'Even a villain or rustic,' says this great instrument, after enlarging upon the rights of barons, farmers, merchants, of corporate burgs, and cities, '*even* a villain or rustic shall not by any fine be bereaved of his carts, ploughs, and implements of husbandry.' Such was the only article in that memorable declaration of the rights of Englishmen, calculated for the interest of a body of men who were probably at that time the most numerous in the kingdom.

What is true of this first great movement of English freedom is equally true of all that succeeded it. The great rebellion was the uprising of the middle classes against the tyrannical grasp which held both the priestly crosier and the kingly sword—against a subservant aristocracy—an attempt to do in England what even the Norman conquerors had not succeeded in doing. The men who upheld the hands of Pym, Vane, Hampden, Elliot and St. John, in the House of Commons, and of Cromwell on the field of battle, were small proprietors, landlords, and landlords' sons, or small traders of the towns and cities. The movement did not reach the *laborer*, and when it was consummated, (for such was the true consummation of the Great Rebellion,) by that "Declaration of Rights" under which William and Mary took possession of the throne, the claims of the laborer, and the civil disabilities which he suffered, were as much disregarded by the Halifaxes, Shrewsburys and Danbys of 1698, as by the Fitz Walters and De Mowbrays of 1215.

Even in the Reform movement of our own day, which has all the importance of a revolution, no statesman was found sufficiently enlightened, no radical sufficiently bold, to advocate the admission of the laborers to a franchise so infinitely beneath their claims and sufferings as the right to vote for members of the popular branch of Parliament.

THE DEGRADATION OF WOMAN AS A SLAVE.

The Egyptian has no home; at least in the English sense of that sacred word; his sons are only half brothers, and generally at enmity with each other; his daughters are transplanted, while yet children, into some other harem, and his wives, when their beauty is gone by, are frequently divorced without a cause, to make room for some younger rival. The result is that the Egyptian is a sensualist and a slave, and only fit to be a subject in what prophecy long since foretold his country should become—"the basest of kingdoms."

The women have all the insipidity of children, without their innocent or sparkling freshness. Their beauty, voluptuous and soundless, appeals only to the senses; it has none of that pure and ennobling influence

"That made us what we are—the great, the free—
And bade earth bow to England's chivalry."

The Moslem purchases his wife as he does his horse; he laughs at the idea of honor and of love; the armed eunuch and the close barred windows are the only safeguards of virtue that he relies on. Every luxury lavished on the Odalisque is linked with some precaution, like the iron fruit and flowers in the madhouse at Naples, that seemed to smile round those whom they imprison. Nor is it for her own sake, but that of her master, that woman is supplied with every luxury that wealth can procure. As we gild our aviaries and fill them with exotics native to our foreign birds, in order that their song may be sweet and their plumage bright, so the King of Babylon built the Hanging-garden for the mountain girl who pined and lost her beauty among the level plains of the Euphrates. The Egyptian is quite satisfied if his Nourmahal be in "good condition," mindless himself, what has he to do with mind?

And thus woman lives and dies, as if she were indeed the mere animal his miserable creed would make her. Utterly uncultivated, her education limited to staining her eyes with kohl, and her fingers with henna, the Egyptian girl's mind wanders, like the river Shannon, "at his own sweet will;" and between human nature and the conversation of the old Jezabels who haunt the harems, the result is not very favorable. Then they become mothers, and the education of their offspring is their work. Whence can these poor children learn those lessons of honor, truth, and faith, which should seem to be intuitive, being heard with the first intelligence of the young heart? Woman, degraded herself, most unconsciously avenges her degradation upon man by sending him forth to the world without one manly thought.

[Crescent and Cross.

DISINTERMENT OF NINEVEH.

Letters received in Paris from Constantinople, dated July, contain some interesting information relative to Mr. Botta's recent discoveries at Khorsabad, near Nineveh. Eugene Flanden, an artist, has been sent out by the French Government for the purpose of making drawings of the excavations which are actively going on. Botta has discovered two doors uniformly adorned with bas reliefs; on one side is represented a colossal bull, with a human head, and on the other a human figure with an eagle's head and wings. These doors are fifteen feet in height, and open into a hall one hundred and twenty feet long.—The only wall which is yet cleared from rubbish (that on the south side,) is covered with a series of bas reliefs, representing battles, explained by inscription. The hill on which this building stands is surrounded by a stone wall, with bastions. Botta is actively exploring these ruins: he has fifty laborers at work, and it is hoped that in the space of ten months he will lay open the whole. He has ascertained that there is on the direct road from Nineveh to Khorsabad, a chain of hills covered with brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsabad was a fortress situated at one end of the city. The quadrangular space which is surrounded by the wall, and which contains the hill of Jonas, has hitherto been supposed to include the whole extent of the city of Nineveh. But Mr. Botta considers it more probable that this space was only the great court of the palace, whilst the city extended as far as the hill of Khorsabad, a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonas having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.

KNOWLEDGE.

BY REV. L. WITHINGTON.

There is a close connexion between ignorance and vice; and in such a country as our own, the connexion is fatal to freedom. Knowledge opens sources of pleasure which the ignorant man can never know; the pursuit of it fills up every idle hour, opens to the mind a constant source of occupation, wakes up the slumbering powers, gives the secret contest, and the secret victory unveils to our astonishment ideal worlds; secures us from temptation and sensuality; and exalts us in the scale of rational beings. When I pass by the grog-shop and hear the idle dispute and obscene song; when I see the cart rolled along filled with intoxicated youth, singing and shouting as they go—when I see the boat gliding down the river, where you can hear the influence of rum by the noise. Where were these people taught to read? Was there no social library to which they could have access? Did they ever know the calm satisfaction of taking an improving volume by a peaceful fireside, or did they ever taste the luxury of improving the mind? You hardly ever knew a young man who loved his home and his book, that was vicious. Knowledge is often the poor man's wealth. It is a treasure no thief can steal, no moth nor rust can corrupt. But you turn his cottage to a palace, and you give a treasure which is always improving and can never be lost. 'The poor man,' says Robert Hall, 'who has gained a taste for good books, will in all likelihood become thoughtful: and when you have given to the poor a habit of thinking, you have conferred on them a much greater favor than by the gift of a large sum of money, since you have put into their possession the principle of all legitimate prosperity.'

Nor is it to the poor alone, that this remark applies. The rich need occupation. Their hearts are often like seas, which stagnate under a breathless atmosphere, and puttify for the want of a wave. Employment roused by some noble object is the secret of happiness; and of all employments, mental lasts the longest. The body soon tires; but the mind, divine in its origin, and immortal in its destiny, pursues its labors with transient pausings: and rises from every check with fresh vigor to continue its eternal flight. What a beautiful picture does Cicero give of the secret happiness his studies opened to him. 'You will not blame me, my respected judges, at least you will pardon me if while some are hurried in business; some keeping holidays; some pursuing pleasure; some giving their hours to sleep; while one tosses the javelin, and another the dice box, I should steal a little time for the recollection of my studies and the improvement of my mind.' Yes, he loved these things better than recreation, to him they were more profitable than business, and sweeter than sleep.

INFINITY OF SPACE.

From an article by Sir David Brewster, in the North British Review:

It is a difficult task, even for astronomers, to form any thing like a conception of those gigantic features of magnitude and distance which are stamped upon the sidereal universe; and our conceptions but approximate their climax, when, by combining lapse of time with length of space, we ascend from conceivable to inconceivable velocities, and thus from higher and higher, though still imperfect, notions of sidereal extension.

When viewed from the highest peak of a mountainous region, our own globe is the largest magnitude we can perceive, and the circuit of its visible horizon the greatest distance we can scan; but vast as are these units in relation to the eye-ball which takes cognizance of them, they are small when compared with the globe itself, or with its circular outline. The navigator, who has measured the earth's circuit by his hourly progress, or the astronomer who has paced a degree of the meridian, can alone form a clear idea of velocity, when we tell him that light moves through a space equal to the circumference of the earth *in the eighth part of a second*—in the twinkling of an eye! Equipped with this unit of velocity, the mind soars on a bolder pinion to still higher conceptions. The light of the sun takes 160 minutes to move to the Georgium Sidus, the remotest planet of our own solar system; and so vast is the unoccupied space between us and the nearest fixed star, that light would require *five years* to pass through it! But as the telescope has disclosed to us objects probably many thousand times more remote than such a star, the creation of a new star at such a distance could not become known to us for many thousand years, nor its dissolution recognized for the same length of time.—Had the fleet messenger charged with the intelligence of its birth, or its death, started at the creation of our world, he would at the present time be only nearing our own planetary system.

But after the straining mind has thus exhausted all its resources in attempting to fathom the distance of the smallest telescopic star, or the faintest nebula, it has reached only the visible confines of the sidereal creation. The universe of atoms is but an atom in the universe of space;—above it, and beneath it, and around it, there is still infinity.

FOSSIL REMAINS.

It is not perhaps generally known that the largest collection of gigantic animal remains ever discovered in the United States is now in the central glass cases at the Patent Office, in the long room, in care of the Commissioner of that office.

These remains are the property of T. U. Bryan, of Missouri, who in the summer of 1842, at great expense, and with incredible perseverance and labor, had them sought for and disinterred from an alluvial deposite in Benton county, in that State, in consequence of indications of their presence, accidentally observed by a farmer in digging for a well.

They must have remained, in all probability, thus inhumed centuries upon centuries, if not thousands of years; for it is not a conjecture by any means too extravagant to say that they are altogether antediluvian in their characteristics.

They are now deposited in the Patent Office, awaiting the action of Congress, which Mr. Bryan has invited in a petition to purchase them for the Government, as aboriginal memorials worthy of national preservation. They consist of bones and teeth of the great American elephant, the mastodon, megalonix and fossil horse.

Some of the animals to which these bones belonged, judging by analogy, must have been from twenty to thirty feet high, and large and long in proportion. These fossil remains, all in perfect preservation, have been pronounced by scientific members of the Asylum of Natural History, New York, who have carefully examined them, not only the largest collection, but the most perfect specimens of the kind ever discovered in this country. [National Intelligencer.

STATE OF THE MOON. The observations made upon the surface of the moon by telescopes tend strongly to support the hypothesis as to all the bodies of space being composed of similar matters, subject to certain variations. It does not appear that our satellite is provided with that gaseous envelope which on earth performs so many important functions. Neither is there any appearance of water upon the surface; yet that surface is, like that of our globe, marked by inequalities and the appearance of volcanic operations. These inequalities and volcanic operations are upon a scale far greater than any which now exist upon the earth's surface. Although, from the greater force of gravitation upon its exterior, the mountains, other circumstances being equal, might have been expected to be much smaller than ours, they are in many instances equal in height to nearly the highest of our Andes. They are generally of extreme steepness, and sharp of outline; a peculiarity which might be looked for in a planet deficient in water and atmosphere, seeing that these are the agents which wear down ruggedness on the surface of the earth. The volcanic operations are on a stupendous scale. They are the cause of the bright spots of the moon; while the want of them is what distinguishes the duller portions—usually, but erroneously, called *seas*. In some parts, bright volcanic matter, besides covering one large patch, radiates out in long streams, which appear studded with subordinate *foci* of the same kind of energy.

Other objects of a most remarkable character are ring-mountains—mounts like those of the craters of earthly volcanoes, surrounded immediately by vast and profound circular pits, hollowed under the general surface; these again being surrounded by a circular wall of mountain, rising far above the central one; and in the inside of which are terraces about the same height as the inner eminence. The well-known bright spot in the South east quarter, called by astronomers *Tycho*, and which can be readily distinguished by the naked eye, is one of these ring-mountains. There is one 200 miles in diameter, with a pit 22,000 feet deep—that is, twice the height of Ætna. It is remarkable, that the maps given by Humbolt of a volcanic district in South America, and one illustrative of the formerly-volcanic district of Auvergne in France, present features strikingly like many parts of the moon's surface, as seen through a good glass.

THE BARON ROTHSCHILD. The millionaire had been overtaken in the street by a shower, and, no hackney coach presenting itself, stepped into an omnibus which was passing. Arrived opposite the Exchange, he made a sign to the conductor to stop, alighted, and was walking towards the temple of gold, absorbed in the financial operations of the day. 'Stop,' cried the conductor; 'you have not paid your fare.' 'Oh! I forgot,' answered the Baron, and commenced a search in his pockets, which proved to be unfortunately, empty—a fact which he announced. 'No humbug, *farceur*,' said the conductor; 'you must fork over, and be sharp about it too, for I can't wait here all day.' 'I am sorry I have no sous, but here is my card, and—'. The conductor threw back the card, and cut short the Baron's apology with a volley of oaths. 'Insolent fellow, I am the Baron de Rothschild!' '*Connais pas*—I want my six sous!' The banker, furious, and at the same time amused, drew from his pocket-book a coupon of 50,000 francs government five per cent. stocks, and handing it to his persecutor, demanded the change. Just at this moment a friend came by, and, greatly to the relief of the astonished conductor, paid the six sous, which he pocketed, and then, as if struck with remorse, made a low bow, and assured the Baron that, if he was really out of money, he would lend him ten francs with pleasure. [Cor. Atlas.

VALUABLE SECRET. 'Sarah, I wish you would lend me your thimble. I can never find mine when I want it.'

'Why can you not find it, Mary?'

'If you do not choose to lend me yours, I can borrow of somebody else.'

'I am willing to lend it to you, Mary. Here it is.'

'I knew you would let me have it.'

'Why do you always come to me to borrow, when you have lost any thing, Mary?'

'Because you never lose your things, and always know where to find them.'

'How do you suppose I always know where to find my things.'

'I am sure I cannot tell. If I knew, I might, perhaps, sometimes contrive to find my own.'

'This is the secret. I have a place for every thing, and after I have done using any thing, it is my rule to put it away in its proper place.'

'Yes, just as though your life depended on it!'

'My life does not depend on it, Mary, but my convenience does, very much.'

'Well, I never can find time to put my things away.'

'How much more time will it take to put a thing away, it its proper place, than it will to hunt after it, when it is lost?'

'Well, I'll never borrow of you again, you may depend upon it.'

'Why! you are not affronted, Mary, I hope!'

'Oh no, dear Sarah! I am *ashamed*, and I am determined, now, to do as you do—to have *a place for every thing, and every thing in its place.*'

POPULATION AND RESOURCES OF TEXAS. In answer to a resolution of inquiry from the House of Representatives, as to the amount of debt of Texas, of scrip or lands; the amount of revenue collected; the exports and imports; population, free and slave; the number of acres of land covered by railroad grants; and the number of acres of good arable lands remaining; the Secretary of State transmits a letter from the Texan Charge d'Affairs, which appears to contain all the statistical information possessed by our government of a country which it proposed to make a State of the Union. The whole population is not known. The slave population in 1843, according to the tax returns, was 22,410. The increase since is not known. The imports in 1843'4 were $686,503 03, and the exports $616,119 34. The revenue arising from duties on imporiations was $119,861 85. The expense of carrying on the government for the last three years has been $460,209 18. This is the amount of all the information the Secretary of State has been able to collect from all sources, and it does not amount to much.

AN ISLAND DISCOVERED IN THE PACIFIC. Captain Simmons of Brig Faith who arrived at Baltimore last week, discovered an island in the Pacific, which is not laid down in any chart. He was on his passage from Otaheite to Valparaiso, and fell in with this Island in lat. 21 10 and long. 138 54. It is a few hours sail from Carysfoot, which he afterwards saw. It is about six miles in circumference, surrounded by a reef of black coral rocks, covered with cocoa trees, and apparently rich and fertile, with a lagoon in the middle. He called it the Isle of Faith.

THE CENSORSHIP IN BAVARIA. The *Pressee* gives the following description of the manner in which the Bavarian censorship is conducted.—'Every morning a police-officer attends at the Post-office of Munich to receive all the newspapers which arrive there, to carry them to the office of the censors, where they are opened and read. If they contain nothing objectionable they are forwarded to their addresses; but if they treat of one out of the thousand subjects which is forbidden to be discussed in Bavaria, the subscriber loses his journal.'

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MASSACHUSETTS REGISTER for 1845.—JAMES LORING, 132 Washington street, has just published the Massachusetts Register and United States Calendar, for 1845, containing the State Legislature, City Officers of Boston, the last Tariff and a comparison of former Tariffs, a List of Physicians, Clergy, Lawyers and the Militia revised by Gen. Oliver. Also, Societies, religious, literary and charitable; Banks; Insurance and Railroad Companies; Presidential Votes, and other useful matter. 3w 18

ONDERDONK'S TRIAL. The Proceeding of the Court convened under the third Canon of 1844, in the city of New York, on Tuesday, Dec 10, 1844, for the Trial of the Right Rev Benjamin T. Onderdonk, D.D., Bishop of New York; on a presentment made by the Bishops of Virginia, Tennessee and Georgia, published by authority of the Court, 1 vol, 8vo, pp 234; price 50c. Received and for sale by JAS. MUNROE & CO., 134 Washington, opposite School st. f15

Dental Ingenuity!
DR. MORTON,
Late Wells & Morton,
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HAS frequently been solicited to make known by advertisement his new invention for supporting TEETH in the mouth. It being an ENTIRELY NEW and CHEMICAL PROCESS which enables him in all cases to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by aerial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

Were it not that I am willing to have my invention thoroughly tested in such a manner that I think the most candid person cannot make the slightest objection to. I should be very unwilling to proclaim it by advertisement as it is no matter of surprise that amidst so much imposition that the mere assertion of the advertiser should be looked upon with suspicion. Therefore the advertiser begs leave to inform his former patients, and friends generally, that his place of business is as formerly, and that from one to an entire new sett of Teeth can be inserted on his new principle in the most easy, agreeable, pleasant and natural style. And those who prefer it will be waited upon six months for all except the cost of constructing the teeth.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

BOOKS AND STATIONERY. *SAXTON & KELT*, 133 Washington street, publish the Boston Musical Education Society's Collection of Church Music, edited by B. F. Baker and I. B. Woodbury: Niels Klim's Journey under the Ground: The Engineer's Text Book and General Mechanic's Pocket Guide: The Fashionable Wife and Unfashionable Husband, by Mrs Opie: White Lies, by Mrs Opie: The Royal Sisters, an historical romance of the Middle Ages, by Agnes Strickland: Physiology of the Passions, by R. J. Culverwell: The Tongue of Time, or the Language of a Church Clock, by W. Harrison, A. M.: Hand Book of the Sentiment and Poetry of Flowers: Cricketer's Hand Book: Chess Player's Hand Book: Autumn Flowers and other Poems, by Mrs Southey, late Caroline Bowles. Gems of Sacred Poetry, edited by R. Hamilton: Silent Love and other Poems, illustrative of that feeling of the heart, edited by Robert Hamilton: The Loves of the Angels, a Poem, by Thos Moore: Sacred Songs, by Thos Moore: Hebrew Melodies, by Lord Byron, and Palestine, by Bishop Heber, the whole in one vol: Paul Percival, a sea story for the young: Disinterested Robins and other stories for the young.
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